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The character of the Rev.
James Hervey, M.A., late

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THE

CHARACTER

OF THE

Rev. JAMES HERVEY, M. A.

LATE

Rector of Weston Favel, in Northamptonshire,

CONSIDERED,

AS A

MAN OF GENIUS AND A PREACHER—AS A PHILOSOPHER AND CHRISTIAN UNITED—AS A REGENERATE MAN—AS A MAN ENDOWED WITH THE DIGNITY AND PREROGATIVES OF A CHRISTIAN—AS A MAN OF BEAUTIFUL VIRTUE AND HOLINESS.

By JOHN RYLAND, M. A.

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M, DCC, XC.

PREFACE

TO THE

LIFE of HERVEY.

To virtuous and ingenuous young Men.
To virtuous and amiable Women.
To young Students in Divinity.
To Tutors of Youth.

FIRST.

TO VIRTUOUS AND INGENUOUS YOUNG MEN.

MY DEAR FRIENDS,

I Have had, from my earlieſt youth, a ſincere love for ſuch perſons as you; and now I feel a ſtronger affection than ever I had before: I conſider you as the great ſupports of civil ſociety; as the ornaments of human nature; as the hopes of the riſing generation; from you, as the proper fountains, muſt flow wiſdom, virtue, and happineſs; whilſt, from the wicked and ungodly, there will continually iſſue ſtreams of folly, vice, and miſery.

In the compoſition of the following work, I have had your welfare very much at heart. My whole aim has been to write the truth, and nothing but the truth. I have ſet down all that I knew concerning him with great ſimplicity and integrity of heart; and I dare appeal to the tribunal of heaven: the omniſcient Judge of my ſoul knows that my grand deſign was to diſplay the illuſtrious grace of CHRIST in the ſalvation and happineſs of this man.

If any perſon ſhall cenſure me, as having ſaid too high or too kind things of his character, let them candidly conſider that I was obliged to write the truth; and what opinion would they have formed of me, if to avoid the appearance of flattery, I had concealed the truth; a mind and life of ſuch ſuperior excellence could not have been written without the appearance of flattery; but, however, I ſhall diſregard ſevere cenſure, whilſt I know that my grand aim was not to ſet off the man, but to demonſtrate the ſovereign grace of GOD in CHRIST.

If GOD, from all eternity, decreed to illuſtrate his perfections in the uncommon natural genius, the peculiar and ſhining excellencies, with the moſt ſublime ſpirit of religion, in this ſingular perſon, who, and what was I, that I ſhould withſtand GOD? If I attempted

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to deſcribe a rare and an uncommon work of the Almighty, I muſt deſcribe it as being what it was, and not conceal any of its perfections: my buſineſs and duty was to trace out the wiſdom, power, and goodneſs of the LORD JESUS CHRIST in the formation of this excellent creature. It was my wiſdom to relate what I ſaw, and my happineſs to have ſuch a piece of exquiſite workmanſhip ſet before mine eyes. Here I could view, with rapture and aſtoniſhment, the being and attributes of GOD, in the production of ſuch a work. Here I could view the wonderful efficacy of redeeming blood, in recovering from darkneſs, guilt, and corruption, a human ſoul that had been involved in all the ruins of the apoſtacy. Here I ſaw a mind that was envenomed with pride and prejudice againſt the dominion of GOD, in the gracious proviſion of a free and abſolute ſalvation of a ſinner by CHRIST's righteouſneſs: I ſaw this mind enlightened, renewed, humbled in the duſt, made ſincere in its enquiries after truth, and happily brought into the enjoyment of that truth. I ſaw this mind under the conduct of the HOLY SPIRIT, gradually riſing from folly to wiſdom, from unbelief to faith, from enmity to love, from pride to humility, from prejudice to unbiaſſed integrity, from luke-

warmneſs to zeal, from inſenſibility and black ingratitude, to the higheſt thankfulneſs that ever dwelt in a mortal breaſt. Amidſt ſuch wonders of redeeming and ſanctifying mercy, what could I do but ſtand ſtill and admire, and ſilently adore; or elſe burſt forth in the praiſes of the moſt wiſe, the moſt gracious, the moſt holy, and the moſt juſt GOD! As I had the advantages above any other man now living to contemplate this mirror of the divine perfections, and this miracle of redeeming mercy, who can blame me for ſtanding ſtill to feaſt mine eyes with ſuch a charming ſpectacle, and to admire the grace of CHRIST, till my ſoul was loſt in holy adoration and ſecret praiſe?

If I had written upon this ſubject in a dull dreaming manner, without taſte, life, or ſpirit: if I had treated this illuſtrious creature of GOD with a cold indifference, or a contemptible lukewarmneſs of ſoul, what true Chriſtian is there to be found who would not have blamed and deſpiſed me? They would have ſaid, and that juſtly, that I had no true reliſh for the ſingular invincible and victorious grace of GOD in the redemption and holineſs of a loſt ſinner. If I had given to the world ſuch a dull unmeaning and inſipid performance, who would have read it? Not the corrupt part of mankind; they muſt have

have works of genius, taſte, and fire: every new romance; every new piece for the play-houſe, muſt be animated with ſalt and ſpirit, in order to keep the town in a continual attention and burſt of applauſe.

If I had given a cold narrative of Hervey's life and virtues, would ſordid hypocrites have read my book? No: they have ſomething elſe to do: their grand buſineſs is to patch up and keep in repair their falſe profeſſion of Chriſtianity.

Would proud ſelf-righteous Phariſees have read my book? No: they would not have borne to have heard one word againſt their favourite idol, their own righteouſneſs, even if I had expreſſed it in a cold unmeaning manner, and without one part of that ardent zeal which dwelt in the breaſt of our admirable author.

Will proud ſelf-righteous Phariſees read my book? No: they will not; they have too high an opinion of their own virtue to read and reliſh the character and temper of a man ſo entirely oppoſite to their own: they can never delight in a man of his principles, whoſe grand deſign was to humble the ſinner, to exalt the SAVIOUR, and to promote vital holineſs to the very uttermoſt.

To

To you, therefore, worthy young men, I turn myſelf: I expect you will read my work with attention, candour, and eagerneſs. I truſt you will here meet with ſomething to inform your underſtandings, to pleaſe your taſte, to animate your virtues, to allure your ſouls to excel in every good thought, word, and work. I leave the book in your hands, and commit that and yourſelves to the keeping and direction of the HOLY SPIRIT of GOD.

TO VIRTUOUS AND AMIABLE WOMEN.

It muſt be allowed without flattery, that you are the chief ornaments of civil ſociety; and if your underſtandings are clearly enlightened; if your judgments are ſolidly fixed; if your taſte is delicate and correct; if your beſt paſſions are ſet upon the ſupreme good, and your whole lives devoted to the love and purſuit of truth, you will certainly become the greateſt bleſſings to the Britiſh empire: you will be dutiful daughters, loving ſiſters, amiable friends, and wiſe and virtuous mothers, at the head of well-formed families.

Let me adviſe you to cultivate a generous ambition, to excel in every thing that is lovely and of good report. Do not give way to abject thoughts of yourſelves—dignity and honour

is

is a very different thing from pride: there may be pride without dignity, and dignity without pride. *Pride* is the high opinion that a poor little narrow ſoul entertains of itſelf, attended with a mean ſelfiſhneſs, which prompts us to ſeek nothing but our own humour and our own honour. *Dignity* is a generous ſenſe of our connection with CHRIST; a high conception of our immortal duration, with a vaſt deſire to live for the glory of GOD, and the happineſs of mankind. Cheriſh this dignity with your whole heart: ſeek out for the beſt motives to promote it: put yourſelves in the way of thoſe motives: ſtrive to underſtand the force of thoſe motives: comply with the grand deſign of thoſe motives, and beg of the SPIRIT of GOD to give an edge and force to thoſe motives.

This book I dedicate to you: I had the good of your precious ſouls at heart, whilſt I was compoſing it; and I publiſh it with an high hope that I ſhall have ſome of the beſt women in the Britiſh empire to be my readers.

I know that all the vicious and wicked part of your ſex will deſpiſe this work. From them I expect no favour: the vain and trifling part of your ſex, who can reliſh nothing but plays, romances, and novels, with all the reſt of the traſh of the age, theſe people will give me no attention;

attention; and from them I turn with a mixture of pity, indignation, and ſilent contempt.

Go on, my worthy friends, beg of GOD the HOLY SPIRIT to adorn you with all the perſonal graces of humility, meekneſs, patience, ſelf-denial, contentment, prudence, chaſtity, fortitude, and ſelf-poſſeſſion.

Beg of GOD the HOLY SPIRIT to adorn you with all the Chriſtian graces of lively faith in CHRIST: ardent love to his perſon: imitation of his beautiful example, learning every leſſon of truth at his feet: obedience to him as your divine Maſter, and dependance upon him as your powerful Interceſſor.

Beg of the HOLY SPIRIT to work into your hearts all the divine graces, *i. e.* a clear knowledge of GOD in his natural and moral attributes; a holy fear of his divine majeſty; a lively love to his beautiful character; a deep ſubmiſſion to his holy will, however made known; a powerful truſt in his divine providence and grace; and a lively communion with him in the works of creation and providence, in the words of ſalvation and grace.

Beg of the HOLY SPIRIT to adorn your ſoul with all the ſocial graces of love to your fellow creatures; a ſpirit of beneficence, or a delight in doing good: the exerciſe of mercy to ſouls

and

and bodies in misery; in a forgiveness of injuries; in a spirit of justice, truth, and faithfulness; and may the golden threads of sincerity, zeal, tenderness, and perseverance, run through the whole tenour of your life and conversation.

TO YOUNG STUDENTS OF DIVINITY.

My dear young friends, it concerns you above all things to have the approbation of CHRIST in your studies: it is impossible for you to have that approbation, unless your hearts are renewed, and set right in the sight of GOD. You must be made uprightly to aim at his glory in all things, and regard his interest as the great use of your eternal existence. It concerns you very much to be employed in severe self-examination. Am I exercising myself in the very best studies, and do I pursue the richest objects of knowledge in the best manner? Does GOD the SON stand by me every moment? Does he inspect my heart, my principles, and all my views? Is the person of CHRIST the highest object of my esteem? And is it my great aim in the study of the original Scriptures, to find out the glorious perfections and offices of the LORD JESUS CHRIST? Do I see the fitness of his offices? Do I enjoy the fulness of his offices? Do I feel the power of his offices? Do I dis-

cern the beauty of his offices, to endear himſelf eternally to my ſoul? Are all my acquiſitions of ſcience laid at his feet, made ſubſervient to his intereſt, and conſecrated to the good of his church in the world? How do I ſpend my mornings? Are they loſt in ſleep and idleneſs? Do I lay my plan of ſtudy wiſely for every day? How do I conclude my evenings? Are they loſt in chattering and impertinence? Have I a generous ambition to excel for the edifying of the church, or is it my main ſtudy and deſign to advance ſelf, to preach ſelf, to ſeek the glory of being ſtiled a man of parts, a man of politeneſs, and a man of elegance? If theſe are my low and ſordid views of the Chriſtian miniſtry, how can I ever look GOD in the face, and with what a dreadful vengeance will GOD look me in the face. And after I have read this Life of Hervey, if my ſtudies ſhould be conducted in a wrong manner, I muſt ſtand ſpeechleſs and ſhivering before the tribunal of GOD.

On the other hand, if my heart ſhould be inclined by the grace of GOD the HOLY SPIRIT to imitate this beautiful example, to imbibe his amiable temper, and purſue the ſame glorious work, I ſhall have the ſmiles and approbation of the Judge of the univerſe: I ſhall hear him ſay,

ſay, "*Well done good and faithful ſervant, enter "into the joy of thy Lord.*" Then I ſhall be aſſociated with all theſe great and excellent men, and ſhall mingle ſouls, and ſentiments, and joys with them before the throne of GOD.

TO PIOUS TUTORS OF DIVINITY AND SCIENCE.

My dear and honoured friends, you are ſome of the moſt important creatures of GOD, and it becomes you to think ſo: if you rightly conduct the ſtudies of valuable young men, you will become the greateſt bleſſings to the riſing generation, and the inſtruments of honour and happineſs to the Britiſh empire. If you conduct the ſtudies of our Britiſh youth in a wrong manner, they will have reaſon to curſe you to all eternity, and to wiſh they had never fallen into ſuch fooliſh and unfaithful hands.

But if you are wiſe and worthy men; if you direct your ſtudents to the very beſt objects of knowledge; and if you invite and allure them to reduce all their knowledge to the purpoſes of practical godlineſs, what an harveſt of honour and happineſs will you reap in this life, and what glorious proſpects will open to your eyes from the inviſible world through the blood and righteouſneſs of the LORD JESUS CHRIST.

I have a thouſand things to ſay to you upon this occaſion, but Dr. Watts's Improvement of the Mind, both parts; and Rollin's Method of Study, 4 vols. in duodecimo, will abundantly ſupply all my deficiencies, and ſet you right in the purſuit of every branch of knowledge.

I now deliver up this work into the hands of the eternal Son of GOD, for the ſervice and good of the churches of CHRIST, and the riſing generation. Evangelical holineſs, and ſocial virtue, in all its branches, I admire and love. I pray GOD, from the depth of my ſoul, that I may admire and love them more every day. Every part of this book was written with a deſign to promote ſcience and true religion. I bleſs GOD that I have a large number of true Chriſtian friends who will read this book with candour and delight: they will ſee its faults: they will diſcern its ſcope and tendency: they will read the life and temper of this great and good man with an ardent deſire to imitate his example: they will pray moſt paſſionately that the ſame good SPIRIT of GOD, which dwelt ſo eminently in him, may dwell more powerfully and ſweetly in them: they will make uſe of this book as a mirror, to diſcern the beauties and blemiſhes of their own ſouls: they will here find many cautions

to

to avoid the blemiſhes of the Chriſtian temper, and many counſels to direct and ſtimulate them to higher degrees of growth in grace and holineſs; to be the dignity and ornament of the Chriſtian church, and the reputation and glory of their native country. Here let ambition riſe; let Godly ambition know no bounds or limits: you cannot be too humble; but mean and abject thoughts of yourſelves is not humility, but the curſe, and plague, and poiſon of the ſoul: for a man to have mean and abject thoughts of himſelf, is the way never to think a great thought; never to ſpeak a good word; never to perform one generous action. Chriſtian profeſſors are too low in their views: too contracted in their conceptions: too narrow in their purpoſes: too lukewarm in their purſuits; and what is the conſequence? The glory of GOD is obſcured: the honour of CHRIST's Godhead and righteouſneſs is eclipſed: the bleſſed SPIRIT of GOD is grieved and affronted: the holineſs of GOD in his law is undervalued: the riches of the grace of the Goſpel are not diſplayed: awakened and enquiring ſouls are diſcouraged: lukewarm profeſſors are confirmed in their ſhabby profeſſion, and unbelievers are hardened in their infidelity. Theſe are ſome of the awful conſequences of neglecting to imitate

ſuch

ſuch a character as that which is contained in this book.

I ſhall rejoice in the agonies of death, and in my departure into the inviſible world, if I ſhall be well informed that this book has been of real and permanent ſervice to the immortal ſouls of true Chriſtians; and when GOD comes to declare my character, and fix my ſtate in the inviſible world, I ſhall appeal to his impartial and inflexible tribunal for the truth of what I have written. I know that GOD's eye can diſcern more errors and blemiſhes in my work, than can be diſcerned by all the men upon earth, and angels in heaven; but this bleſſed GOD is a moſt merciful Being, and I know that in his mercy I ſhall have a ſure refuge, when I come to converſe with the immortal ſpirit of Hervey in glory, and to give him an account of what I have been doing to compoſe and publiſh his life and character, when I ſhall aſſure him that I did this not to ſet off the man, but to diſplay the ſovereign and invincible grace of CHRIST in his ſalvation. He will give me full credit for my aſſertion, becauſe he that was all candour and ſweetneſs upon earth, cannot poſſibly be all ſourneſs and ſeverity in heaven. We ſhall therefore agree together to leave the book

book to make its way upon earth, as the providence of GOD ſhall direct, whilſt we ſhall adore together, before the throne of GOD and the Lamb for ever and ever.

Feb. 11, 1791. John Ryland.

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He felt the glorious power of CHRIST's reſurrection in his own ſoul.—Garbutt on the Reſurrection of CHRIST abridged by Dr. Watts, is a performance above all price; and it fills me with aſtoniſhment, indignation, and bitterneſs, to ſee that is has been neglected and forgotten for fifty years paſt.
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RE-

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THE

CHARACTER

OF THE

Rev. Mr. James Hervey, A. M.

JAMES HERVEY's Character aroſe from his will and underſtanding: his will was endued by the Spirit of GOD, with a permanent principle of holineſs, freely determining his whole ſoul to act after ſuch a particular manner as to increaſe the ſum of happineſs in the univerſe, and not, on the contrary part, for one moment, to increaſe the ſum of miſery in the great moral empire of GOD.

His Character likewiſe aroſe from his underſtanding, or an aptitude to excel in clear ſpiritual knowledge, which enabled him to inſtruct the people of GOD, and increaſe the happineſs of the Church of CHRIST, and not on the contrary to increaſe ignorance, ſin, and miſery.

His Character alſo aroſe from his imagination and taſte; or his clear ſenſe of the moſt ſublime, beautiful, and affecting objects in heaven and earth, and his

power to paint thoſe objects in the moſt ſtriking language, to allure and captivate the hearts and paſſions of mankind.

His Character likewiſe aroſe from the moral qualities of his ſoul, or the divine glories of his mind and paſſions, which were all on fire for GOD his Saviour.

Conſequently his character aroſe from the regeneration of his whole ſoul, as having paſſed under a mighty change in his moral powers and principles of action; being endowed with the moſt excellent kind of life, and made the ſubject of the nobleſt divine habits, his heart being inſcribed with the whole divine law in a clear ſtrong ſenſe of its meaning, a cordial approbation of its purity, an ardent inclination to obey it, and a real ability of will for that obedience.

His Character likewiſe aroſe from the image of GOD impreſſed upon his whole eſſence, inclinations, powers, and paſſions: the moral perfections of GOD were ſtruck in ſtrong characters on his whole ſoul.

WISDOM ſhone in the ſerene brightneſs of his underſtanding.

GOODNESS, or an inclination to increaſe happineſs, glowed like celeſtial fire.

HOLINESS, or the purity of GOD, ſhone in his ſoul as a reſemblance, an imitation, and expreſſion of the immaculate holineſs of the divine nature.

JUSTICE, or an ardent regard for the rights of his GOD and SAVIOUR in his *righteouſneſs*, *redemption*, and *grace*, poſſeſſed his will with a determinate purpoſe to preſerve thoſe rights inviolate againſt all kinds of oppoſition.

TRUTH was a permanent principle in the nature and eſſence of his ſoul. Truth ſhone in the conceptions of his underſtanding. Truth dwelt in the radical intentions of his will. Truth appeared in all the words of his lips, as the tranſparent expreſſions of his ſincere and upright heart. Truth ſparkled in all the

actions

actions of his life. Truth appeared in his affections. His admiration was fixed upon the great and wonderful REDEEMER. The object of his love was the fitneſs, fulneſs, and beauty of CHRIST: the objects of his hatred were ſin and error. He hated ſin more than hell: he loved holineſs in a manner that reſembled the love of GOD to holineſs. Error was the object of his contempt and ſcorn: he had an holy caution and fear of miſtaking truth, and falling into error. His gratitude to CHRIST roſe as high as heaven; was as wide as unbounded ſpace, and laſting as eternity. But the grand feature of holineſs in the great ſoul of this man, was a permanent principle of delight and joy in the *righteouſneſs* of CHRIST, imputed to him, or put down to his account and credit by the act of GOD himſelf. This he regarded as the entire ground and matter of his juſtification for eternity. Here his eſteem, his deſire, and benevolence, all roſe ſublimely to forcible fire, and expreſſed itſelf in the moſt magnificent eloquence.

Here he differed *toto cælo* from many thouſands of the Britiſh clergy, and from all the Socinians in the whole univerſe.

Let us now return and view him as a man of genius and taſte. By genius, I mean an aptitude in the imagination to excel in painting all the beauties of nature and Scripture. By taſte, I mean a clear ſenſe, and a lively reliſh, for all the noble and beautiful objects in creation and revelation. The attributes and actions of GOD the REDEEMER were the objects of his peculiar delight. He had great elevation and penetration of thought: and he ſpared no pains to educate his ſoul to grandeur, by impregnating his mind with enlarged and generous ideas.

HERVEY's ſoul was near to CHRIST, and intenſely one ſpirit with him. He had the richeſt privileges and bleſſings from CHRIST, as we ſhall ſhew

in

in a ſeparate eſſay, on his perſonal religion and happineſs, in above ſixty views of him.

His ultimate view and end was to make CHRIST's fulneſs and beauty conſpicuous to the churches, and to all mankind, in the richeſt eloquence, and in the moſt illuſtrious manner; and to this end prayer was the life and joy of his ſoul. He had a glorious and daring freedom of thought on CHRIST's eternal divinity: he had ſuch an amplitude of mind, and ſuch a boldneſs of conceptions and paſſions reſpecting the grand works of creation and redemption, as diſtinguiſhed him from other writers and preachers. He had lively images of all viſible and inviſible objects; and the warm and ſtrong commotions of his ſoul aroſe from the keen perception of beauty and deformity in the viſible and inviſible worlds.

HERVEY had the moſt pleaſing and uſeful new things in his preaching, writings, and converſation.

Firſt. His matter and ſubjects of diſcourſe were new: his rich and fruitful invention was never exhauſted. In the courſe of ſix years that I viſited him twice a year, what aſtoniſhing charms of eloquence have I heard from him at family worſhip, as well as in the pulpit. Never did I hear from any other man ſuch new turns and elevated range of thought and paſſion as I have heard from him times more than I can recollect, in the parlour, at family devotion. In a word, they were ſome of the beſt divinity lectures that ever were given to young ſtudents.

Second. His method was often new: he never moved on with the heavy pace of a pack-horſe, but flew like an eagle, and ranged all over the ſkies.

Third. His proofs and demonſtrations were often new: he knew ſuch a variety of proofs from the fund of the Scriptures, that he was never at a loſs for arguments. This appears with ſurpriſing beauty againſt Martin Tomkins, in his Letters, No. 24—27, in which

which letters he nobly defends the perſonality and divinity of the Holy Spirit.

His ability for proving the great truths of the Goſpel brightly appear in his Dialogues and Letters of Theron and Aſpaſio: none can doubt of his ſkill in reaſoning, who have read, with attention, thoſe works.

Fourth. His images and figures were new. He knew as well as any man the beſt figures which contained a beauty, or expreſſed a painful or pleaſing commotion of the ſoul, and he ſeized with ardour the moſt glowing images of all things.

He reliſhed the moſt daring and ſtriking ideas, and painted them in ſo lively a manner, as though you ſaw them before your eyes.

Fifth. His movements of heart and paſſions, or the ſtrong commotions of his delicate, pure, and holy ſoul, were new. He felt all objects to the bottom of his being, and found new ſentiments riſing continually within the depth of his ſoul.

Sixth. His words and expreſſions were often new. His ſtyle was the copy of the conceptions of his ideas, and the feeling commotions of his heart.

He did not in a faſtidious manner diſdain plain words, and common forms of ſpeech; nor did he, with a falſe and corrupt taſte, hunt perpetually for new forms of expreſſion, and ſuch words as were not of the uſual manner; but he had ſuch powers to vary his language, ſo as ever to appear pleaſing, and not diſguſtful to his auditory, or to his friends in common converſation.

Seventh. His applications of his ſermons were often new: his manner of addreſſing the underſtanding and conſcience, the imagination, memory, and paſſions of his different kinds of hearers, were unboundedly new; and he could afford to blot out, and throw away riches, ſuperior to other authors.

He

He had a rich GENIUS for ELOQUENCE. Genius is an aptitude to excel in eloquence, or in any particular art or ſcience.

If there ever was any man who had a talent or aptitude from the GOD of nature for excelling in any one thing whatever, then Hervey had an aptitude for eloquence.

If eloquence conſiſts in an ability or power of expreſſing the nature of an object with exact propriety and decency of language, Hervey was one of the moſt eloquent of all mankind.

If eloquence conſiſts in declaring, in the moſt clear and forcible manner, the illuſtrious power, beauty, fulneſs, and fitneſs of CHRIST, and the tenderneſs and ſweetneſs of his grace, to periſhing ſinners, then Hervey was a moſt eloquent man.

If eloquence be a power of ſuiting words and expreſſions exactly to the perſon of CHRIST with admirable propriety and decency, then Hervey was the moſt eloquent man that hath exiſted in the whole world for ſeventeen hundred years paſt.

In a word, he had ſuch an unbounded fund of thought, imagination, and paſſion; and ſuch a variety of modes of expreſſion, that he appeared to be never exhauſted, or at a loſs to diſcover the conceptions of his underſtanding. I will expreſs again what I before obſerved, that he could afford to throw away riches enough to ſtock the minds, writings, and ſermons, of many other men.

He painted the hearts, the manners and characters of men, with wonderful clearneſs, evidence, and preciſion.

He had an admirable talent for anatomiſing the underſtanding, the conſcience, the memory, the will, and the paſſions, as well as the thoughts and imaginations of the heart; as may be clearly ſeen in his awful diſcoveries of the total degeneracy and univerſal depravity

pravity of all mankind in his THERON and ASPASIO, Dialogue XI and XIII. And no man underſtood better that amazing deſcription of the depravity of man, vividly painted by Dr. Witſius, in his incomparable Economy of the Covenants, Book I. chap. v. ſect. 8, and Book III. chap. vi. ſect. 6. No ſpirit in hell can be uglier, or more loathſome and horrible than the heart of man; and Hervey knew it more clearly than almoſt any man in the world.

He was an excellent maſter of ſound logic, and true divinity, in a very high degree. See his manly reaſoning againſt the ſly and malignant enemy to the divinity and perſonality of the Holy Spirit, mentioned before, page 6.

Hervey was a great maſter, of ſound divinity; and this was owing to the gracious influences of the divine Spirit. GOD the Holy Spirit infuſed into his ſoul *habitual grace:* he had a new and gracious ſpiritual life, or divine principle, created in his mind, by which he was changed in all his faculties and affections, and enabled to make noble exertions of love to every divine object that was ſet before him, with clear evidence of its coming from the GOD of truth; and this habitual grace is abſolutely eſſential to a true Goſpel miniſter.

He was likewiſe bleſſed with *actual grace*, which appears by his Letters, in a ſmall degree, from 1733, in the 19th year of his age, as ariſing from the principle of habitual grace infuſed into his ſoul; and by very ſlow degrees, it grew in the uſe of the Scriptures, by ardent prayer, and the reading of ſome good books, from 1734 to 1741. This appears by a letter in my poſſeſſion, directed to Mr. George Whitfield, dated from Biddeford, in the 27th year of his age. This letter, which will be printed at the end of his Life, clearly and beautifully ſhews that

CHRIST, the pure original truth, was dawning upon his ſoul.

Actual grace in this great man's heart, was an influence of GOD the Spirit upon his powers and affections; it was the divine agency and aſſiſtance working by his ſoul, any good ſpiritual action, or duty whatſoever, without any pre-exiſtence to that act, or continuance after it: GOD *working in him both to will and to do of his own good pleaſure.*

This habitual and actual grace in Hervey's faculties and paſſions, formed him, by ſlow degrees; and, in the diligent uſe of proper means, into a very judicious and excellent *divine.* It is a moſt delightful employment, to mark the gradual progreſs of ſcience and religion, in the good man's heart, from the 19th to his 45th year; that is, a courſe of 26 years. I could dwell upon it for an hundred pages together, and never grow weary of ſuch a charming ſubject of pleaſing admiration.

It was this habitual and actual grace in his great ſoul that ſpiritualized and beautified the whole creation, and turned all nature into a ſchool of inſtruction to his holy imagination. This grace taught him to read the two great books of Nature and Scripture with new eyes, and new commotions of the paſſions.

This grace taught him to ſee CHRIST and his precious righteouſneſs in every part of Scripture: he viewed the perfections of GOD the Son in every object in the univerſe. All his letters, except a few of the firſt; all his Contemplations and Dialogues; all his Letters to Theron, to Lady Frances Shirley, to myſelf, and his other friends, appear to be tinctured and beautified with the grace and glory of CHRIST.

By the moſt keen and inceſſant attention to nature and Scripture, he roſe to ſuch a pitch of ſacred knowledge and devotion, as few good men ever attained. It would be invidious to compare him with the eloquent Dr. Bates; the ſavoury and judicious Dr. Owen;

Owen; the accurate and copious Charnock; the great John Smith, of Cambridge; and the much greater man, Edward Polhill, Eſq. the maſculine John Howe; the correct and nervous Hurrion; the ſagacious preſident Edwards; the florid Dr. Watts, the ſprightly and benevolent Dr. Doddridge, and the fervent zealous Whitfield, with the great and judicious Dr. Waterland. But this I may ſafely ſay, that Hervey had thoſe peculiar excellencies which diſtinguiſh him from all thoſe great men; and even that prince of all divines, Dr. Witſius, did not excel him in great conceptions, rich imagination, devotional criticiſm, deep humility, and ſeraphic fire. Suffer me to make this remark, that through the defective and faulty methods of education, almoſt all the above divines neglected the beauties of creation, and the charms of natural philoſophy. Through this defect, their compoſitions want that ſtriking brilliance with which Hervey's writings abound.

This great and good preacher diſdained to uſe any coarſe words, and low vulgar expreſſions; ſuch as debaſe the true dignity of the pulpit, render the preacher mean and contemptible, give juſt offence to good ſenſe, and raiſe diſguſt in a refined and holy taſte.

Hervey had the keeneſt perceptions, amidſt all his deep condeſcenſion to vulgar capacities. No man of true taſte could deſpiſe him as mean and vulgar, even in the loweſt addreſſes to the meaneſt of his flock.

Nor did he ever content himſelf with mere general diſcourſes that affect no body, and are ſo vague and unmeaning as to intereſt neither the head nor the heart—that have no tendency to alarm the ſinner, nor animate and comfort the ſaint.

What a pungent manner does he uſe in his ſermons on the Time of Danger, the Means of Safety, and the Way of Holineſs! How does he ſearch Theron's conſcience, in his Letter on Self-Examination; and

what a pointed addreſs to the ſoul, is that letter to the condemned malefactors in Northampton jail—it is a pattern for all preachers to the end of the world. See his Collection of Letters, No. 141.

He loved ſimplicity in his *manner* of preaching: and with reſpect to his ideas, they were very clear, and never obſcure and confuſed. He had no complicated and perplexed conceptions; no crowd of thoughts to overwhelm his own underſtanding, or the conceptions of his hearers and readers. He had a ſimplicity of method in his preaching particularly. In all his ſermons you might diſcern a clear and eaſy arrangement; nothing tedious; no long-winded periods; no perplexing parentheſes; no tireſome circumlocutions, but every thing adapted to the weakeſt memory of his auditors.

He loved a fervency of *ſtyle*, or the language and mode in which he expreſſed the conceptions of his underſtanding, and the pleaſing or dreadful commotions of his heart.

He loved the SUBLIME to a moſt ardent degree; the beautiful and the pathetic were the objects of his pureſt delight. No man I ever knew loved the truly ſublime and beautiful ſo fervently as JAMES HERVEY. Longinus himſelf never had a higher conception of its nature and beauty. Not even our three Britiſh Longinuſes, Dr. Lowth, the late Biſhop of London; Dr. Smith, the Dean of Cheſter; and Dr. Blair, the preſent Profeſſor of Eloquence at Edinburgh, never poſſeſſed a higher taſte for the ſublime and the beautiful, than the amiable and excellent *Hervey*. He had a ſublimity of conceptions. His underſtanding was capable of receiving great ideas, without pain or difficulty; of receiving new and uncommon ideas, without ſurpriſe or averſion; and he loved to ſurvey large trains of aſtoniſhing thoughts of the God and Saviour he adored.

He

He had great ſublimity in his *paſſions:* he felt and expreſſed the higheſt admiration and eſteem for the LORD JESUS CHRIST. He had the moſt ardent deſire after his vital preſence; and he diſcovered the ſtrongeſt exertions of benevolence and gratitude to CHRIST for his precious redemption. His hatred to ſin was infinite; and his deſire of diſunion from it roſe as high as heaven, and laſting as eternity.

He had a ſublimity of ſtyle and language. It was quite natural to him to expreſs himſelf in the manner you ſee. He never ſought after uncommon modes of expreſſion, or high-ſounding terms of art. His words are ſimple, yet ſublime. He certainly had a great luxuriance of imagination, and could afford to throw away a great ſtock of riches; but amidſt all his redundancy, you muſt acknowledge, that in a thouſand places, his expreſſions are very conciſe: his words are forcible, and full of fire.

He was an experimental and practical preacher: he entered deeply into all the parts of vital experience: he urged to particular duties, and oppoſed particular ſins upon Goſpel principles.

He always kept up a clear diſtinction between the regenerate and the unregenerate, and marked their diſtinct and oppoſite characters in the moſt decided manner. This is a great defect in many of our Calviniſtic preachers: they do not dwell long enough, nor ſpeak keen enough, on the diſtinct nature of true and falſe conviction; the faith of an hypocrite, and the faith of a ſincere believer; the true nature of regeneration, that iſſues in happineſs, and the mere reſemblance of it, that iſſues in eternal ruin. They do not continually bring the great object of faith to the mental eye, nor repreſent the neceſſity of the perpetual aſſiſtances of GOD the Spirit, to keep up inceſſant views of CHRIST's righteouſneſs.

He knew how to ſtate the great doctrines of the Goſpel in a ſtriking and judicious manner; and he defended

defended and improved them in the moſt pungent and ſpirited diction. Hervey had ſuch wiſdom and ſkill, to repreſent the truths of Chriſtianity in a pleaſing and beautiful light, that was peculiar to himſelf. He uſed frequently to obſerve, that he did not wiſh to invent any new doctrine, but he deſired to dreſs the good old truths of the reformation in ſuch beautiful drapery of language, as to allure people of all conditions; but eſpecially thoſe in the higher ranks of life; to contemplate thoſe truths from which we, as a nation, have ungratefully departed. In this deſign, he ſucceeded as well, and better, than any other man in England.

We have had very able divines, who have ſtated the great doctrines of the Goſpel, and improved them in a very maſterly manner. Witneſs Dr. Waterland, Dr. Abraham Taylor, Dr. Calamy, and Mr. Sloſs, on the Trinity. Dr. Owen and Mr. Hurrion on particular Redemption. Mr. Richard Rawlin on Juſtification, by CHRIST's righteouſneſs. Dr. Doddridge's ten Sermons on Regeneration. Edward Polhill, Eſq. on CHRIST, as the mirror of the divine perfections, and vital union with CHRIST. The Rev. Thomas Hall, on Final Perſeverance. Dr. Gill on the Reſurrection of the Dead. With many other great and good authors; but in point of eloquence and beauty, Hervey exceeds them all.

He deſpiſed and avoided all boiſterous noiſe; all rude and violent vociferation in the pulpit: every thing that was vulgar and coarſe; every thing that was groſsly ſhocking and offenſive; every thing that gave diſguſt to perſons of ſound ſenſe; every thing that had the leaſt tincture of uglineſs or deformity; every thing that was a diſgrace to the pulpit in temper, expreſſion, and action, he avoided with the utmoſt prudence and caution.

On the other hand, his modeſty, in manners and expreſſion, were moſt amiable and alluring. Never did

did I ſee deportment more modeſt and inviting to imitation, than in that of the moſt amiable Hervey.

He had a moſt tender love to immortal ſouls. No man knew better than himſelf the infinite dignity or immenſe worth of an immortal ſoul. He ſtudied the aſtoniſhing nature and powers of the ſoul. He knew the grandeur of the paſſions; and he viewed the eternal duration of a ſoul in the light of CHRIST's blood upon the croſs; and in all he thought, ſpoke, or wrote, he ſtill had the worth of a ſoul in view. He did not deſpiſe Sir Richard Blackmore's Demonſtration of the Immortality of the Soul. He had the higheſt eſteem for Dr. Young's Demonſtration of Immortality, Night Six and Seven. And if he had ever read Dr. Leng's Boylean Lectures on the Immortality of the Soul, he muſt have given them his cordial approbation. Had Dr. Gill's moſt excellent Diſcourſe on Immortality been then known, and the great Andrew Baxter, whoſe work upon the ſoul was publiſhed by Dr. Duncan in octavo, 1779; and, to name no more, if Dr. Porteus, the preſent Biſhop of London, had then publiſhed his three excellent Sermons upon Immortality, Hervey would have read them all with the higheſt reliſh and admiration.

He finely obſerved all the decencies of the pulpit, in his whole conduct of preaching. There was a decency in the matter of his ſermons; his ſubjects were always very ſerious and ſublime: they might be well ranged under three heads, Ruin, Righteouſneſs, and Regeneration. There was a decency in his proofs and evidences; he always ſteered a middle courſe, between a haughty poſitivity, and a ſceptical heſitation. He made it an invariable rule to be thoroughly convinced of the truth and importance of his ſubject, before he proceeded to ſtate and defend it; but when he was once in poſſeſſion of a truth, he held it with the greateſt fortitude and tenaciouſneſs.

I never

I never obſerved any thing of the ſceptic in him, in the whole of our converſation and correſpondence.

He obſerved the greateſt decency in point of time, place, and the perſons to whom he addreſſed himſelf. I believe no man ever ſaw the leaſt violation in the fitneſs and decorum of behaviour, in the whole of his deportment. He obſerved ſuch a decency in all his actions, that it was impoſſible for any man to take juſt offence. He obſerved the greateſt decency with reſpect to his age. You ſaw in him nothing of levity; nothing ludicrous; no marks of the light and frothy ſtudent; no haughty or dignified reſerve; nothing that ſavoured of the ſour and peeviſh old man. In a word, he had dignity without pride; modeſty without meanneſs; affability without groveling; and courteſy without flattery. There was great faithfulneſs in his friendſhip. He obſerved the greateſt decency in his expreſſions, and would never fail to give you the moſt pointed reproof for a fault. He could ſting like the bee, who always affords a drop of honey to aſſwage the ſmart.

He conſidered very minutely the ſtate and frame of all the hearts of his hearers. He knew as well as any man, the difference between a regenerate and unregenerate ſtate: he did not preach to a promiſcuous auditory, as though they were all converted to CHRIST; nor did he treat true believers as though they were in an unregenerate ſtate: he diſtinguiſhed well between thoſe who are in darkneſs, and thoſe who are in light; the blind and the ſeeing; the deaf, and thoſe who have ears to hear; the dead and the living; the profligate and the phariſee; the hypocrite and the ſincere: he diſtinguiſhed between the weak and the ſtrong, the backſlider and the man that advances in holineſs of heart. And he had a word proper and pungent to all theſe different characters in his auditory.

He

He had an ardor of love to the word of GOD, above millions of true Chriſtians. Never did I ſee in a mortal breaſt, ſuch love to the inſpired Scriptures of GOD; ſuch ſupreme eſteem riſing into the utmoſt veneration; ſuch ardent commotion of deſire that could never be ſatisfied; and you could not have pleaſed him better, than by bringing him any elucidation of a text of Scripture: even the very fragments of an expoſition were always welcome to his heart: he had ſuch ſupreme benevolence, or good will to the precious Bible, that far tranſcended the pleaſures of a geometrician in Euclid; or the joys of an orator, in hearing the eloquence of Demoſthenes. There was in him an unbounded delight, or a ſweet agreement with the book of GOD, in love and joy, which diſcovered a ſuperlative affection to the Bible; and hence aroſe his ſublime criticiſms on the force and beauty of the original phraſes of the Hebrew Bible, and the Greek Teſtament; and every body muſt acknowledge, that his criticiſms were all light and devout fire, mingled with elegance.

He had a high regard to his own dignity of character, and the grandeur and importance of his office. A Chriſtian preacher's employment is of the higheſt dignity and uſefulneſs in the eyes of devils and damned ſpirits; in the eyes of angels and glorified ſouls: in the eyes of GOD the Father, and his eternal Son and Spirit.

JAMES HERVEY, in this life, for *twenty-ſix* years, ſtood nearer to GOD's heart than millions of angels: he was more intenſely united to CHRIST, joined or glued to the LORD, and made one ſpirit with him. He had the deepeſt intereſt in the eternal Council of Peace; that covenant, which was contrived with the higheſt wiſdom, entered into with the moſt ſerious regard to man, in which there was the moſt perfect aſſociation of the three perſons in GOD. He was bought with a price that was above the worth

of the ſtarry worlds, and all the angelic legions. He felt the attractions of CHRIST's love, and diſcerned more diſtinctly and forcibly thoſe attractions of love, than the angels of heaven. He knew that all the damned in hell were entirely deſigned to diſplay the glory of CHRIST: that all the ſaved ſouls in heaven, in their ultimate deſtination, were intended to diſplay the greatneſs of CHRIST's Godhead; the fitneſs of his righteouſneſs to juſtify; the fulneſs of his grace to make holy: the power of his arm to deliver, and the raviſhing beauty of his perſon to endear himſelf to the ſouls of men.

He was governed in his whole temper and conduct by the ſupreme ends of his miniſtry, which were the utmoſt glory of CHRIST, and the union of immortal ſouls to him. All his thoughts and ſtudies were tinctured with this deſign. All his writings and ſermons were animated by this principle. CHRIST was, in the higheſt ſenſe, his whole life: he lived *from* CHRIST as the fountain of his life: he lived *like* CHRIST, as the pattern of his life; and he lived *to* his glory, as the end of his life. His great aim and paſſionate deſire, was to bring ſouls to *know* CHRIST; to make them *wiſe* men; to bring ſouls to *love* CHRIST; to make them *good* men, and to bring ſouls to *poſſeſs* CHRIST, to make them *happy* men. Whatever books or converſation had this tendency, it always met with his approbation. Whatever ſermons or writings had a tendency to neglect, or pervert this end, they were ſure to meet with his ſublime contempt, and ſilent diſdain. You could not pleaſe him better, than by dropping a hint how CHRIST's perſonal and relative glory might be promoted; nor could you diſpleaſe him more, than by manifeſting a neglect of the Godhead and righteouſneſs of CHRIST, or leſſening his manifeſtative glory in the world.

He

He felt powerfully, and he obeyed with alacrity the very beſt *motives* to rouſe him to a moſt powerful zeal for the glory of CHRIST. No man was more honeſt to put himſelf in the way of motives. No man was more ſincere in ſearching out for the beſt motives. No man had a keener ſenſibility, to feel the force of thoſe motives; and no man was more diligent and active to purſue the deſign of thoſe motives. All the peculiar diſcoveries of divine revelation, were the darling themes of his meditation. He conſidered CHRIST as the grand mirror of all the divine perfections; and he conſidered all revealed truth as flowing out of, and to be reſolved into the perſon and attributes, the righteouſneſs and blood of GOD his SAVIOUR. He felt every motive, addreſſed to *fear*, ariſing from the conſideration of evil. He felt every motive addreſſed to *hope*, or the conſideration of good to be enjoyed. He felt all the motives addreſſed to the generous paſſion of *gratitude*, which indeed is not any one particular paſſion, but a combination of all the fineſt feelings of the human mind. He felt all the motives addreſſed to the nobleſt *ambition*, and the higheſt glory. He conſidered glory as the fame of the moſt excellent virtue, attended with praiſe. He was not inſenſible of the ſuperior excellency of his own writings, and of their amazing reception in the world; and with a moſt amiable ſimplicity, has confeſſed to me, "I am "apt to have too good an opinion of my own works." But the grace of CHRIST, in a very ſuperior degree, raiſed him above a paſſionate zeal for his own honour, and gave him a moſt ardent and commanding ſenſe of the tranſcendent glory of CHRIST. He accounted it the moſt ſolid glory, and real greatneſs of a Chriſtian preacher, to throw himſelf into the ſhade.

The CHARACTER of HERVEY as a PHILOSOPHER and a CHRISTIAN united.

PHILOSOPHY is the clear knowledge of the beauties of creation; the properties of matter; the laws of nature; the powers and immortality of man; the good and bad qualities of the human heart; and the ultimate intention of GOD in the production and preſervation of the univerſe.

HERVEY was born a Philoſopher; he carried in his mind that ſtandard of good ſenſe, which gave him a delicate and correct perception of the beauty of the world, before he had read any books, or received any inſtructions in Philoſophy. His genius, or aptitude to excel, led him to contemplate, with rapture, the grandeur of the univerſe. He had the unhappineſs to have the worſt tutors that ever exiſted. He was under one maſter for ten years, for claſſical education. He told me with his own mouth, that his maſter never made but one remark in reading the Greek Teſtament, and that was a very fooliſh one. I wiſh I could recollect it, for the ſake of all ſuch maſters, with which this country abounds. He was five years more under his tutor at Lincoln college, Oxford; that tutor behaved towards him with a falſe dignity and haughty reſerve.

You will then ſay, how could this youth commence a natural philoſopher? I anſwer, he had no tutor but the Providential agency of JESUS CHRIST, directing his own genius and taſte. The two firſt years of his being at college, were ſpent in ſauntering and idleneſs; not ſo much through natural indolence, as for want of a wiſe and faithful friend to direct him to proper ſtudies: he was ordered, in a very careleſs manner, to read ſuch and ſuch books, which were altogether unſuitable to his taſte, and in an high degree afforded matter of diſguſt and diſcouragement. If I

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were to name thoſe authors, I ſhould do it with an indignant ſcorn and contempt. At laſt, by the peculiar agency of Providence, he was led to read the Abbe le Pluche's Nature Diſplayed, well known by the title of Spectacle de la Nature. The intrinſic beauty of the piece, allured his imagination and paſſions; and when he had made an entrance into the work, he read with inceſſant greedineſs, improvement, and pleaſure. This work cheriſhed and fomented his natural paſſion for knowledge: he added Dr. Derham's Aſtro-Theology. This book, which is ſuperior to every other of the kind, aſſiſted him in his firſt learned ideas of the Starry Heavens, and led him into views of the whole Newtonian Syſtem of Philoſophy. His conceptions were farther aided by Ray's Wiſdom of God in Creation, and Dr. Derham's Demonſtration of the Being and Attributes of God in his Phyſico-Theology. To theſe books he added, Keil's Anatomy, which he ſtudied with ſuch inceſſant attention, and perpetual reviews, as to make himſelf the greateſt maſter of the knowledge and elegance of the ſtructure of the human body, above any man I ever knew. He went on to read Mr. Spence's Five Dialogues on Pope's Tranſlation of Homer, which he often aſſured me gave him a greater inſight into the nature and beauty of compoſition, than any author he ever read. By the moſt accurate digeſtion of theſe authors, in his underſtanding, and a continual contemplation of the Book of Nature, he adorned his mind, and poliſhed his genius in the line of ſcience.

Philoſophy rouſed and refined his taſte, purged his underſtanding from Atheiſm, and all corrupt ideas of God: expelled a low ſuperſtition, or falſe ideas of the character and attributes of God, and cleared off all erroneous conceptions of the nature of religion. Philoſophy gave him noble conceptions of the moral perfections of the Deity: expanded his underſtanding, to take in great and wonderful thoughts of the wiſ-

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dom, power, and goodneſs of GOD in creation. Philoſophy purified his reaſon from prejudices, and enlarged all his intellectual powers to a very great degree. Philoſophy exhilerated his grand imagination, ſweetened his beſt paſſions, and gladdened his heart. Philoſophy meliorated his will, or rational appetite for goodneſs and beauty; inſpired dignity into his temper, manners, and deportment: enlivened and ennobled his converſation, and raiſed him above all low groveling diſcourſe. Philoſophy invigorated his public ſpirit, and rouſed him unto a generous love of his country, and to all mankind. Philoſophy, connected with religion, made him the credit of his birth-place, the honour of Great Britain, and the glory of Europe. All theſe rich improvements of his mind, he was free and zealous to declare, that they were not owing to his own induſtry, or exquiſite powers of genius, but they were ſolely owing to the gracious influence of an omnipotent GOD and SAVIOUR. He was grateful to confeſs, that the Grace of GOD the HOLY SPIRIT, freed him from ten thouſand narrow conceptions of men and things: purged away all falſe judgments and puerile prejudices, concerning the univerſe. He was nobly grateful to declare, that it was the continual Grace of CHRIST upon his heart, that fired up his meditations and devotional exerciſes; in thought engaged, and attention fixed; in thought inflamed, and attention centered in the perſon, glory, and righteouſneſs of CHRIST. Under the influence of GOD the Spirit, he was formed to as great a degree of philoſophy and religion, as any man in the Britiſh empire ever poſſeſſed. Philoſophy, animated by vital religion, carried him directly into an heart-union with CHRIST, enlarged the capacities of his underſtanding, reſtored him to ſelf-dominion and ſelf-enjoyment: raiſed him to the higheſt end of his exiſtence, and enabled him to live up to the height of his being and immortal powers. Philoſophy and devotion

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produced and cherifhed the greateft purity and ferenity of foul, and inſpired in him the deepeſt peace of conſcience or friendſhip with GOD his SAVIOUR: infuſed into him a ſenſe of liberty in GOD. He had a liberty of Grace, and a proſpect of the liberty of glory. He could come with boldneſs to the throne of GOD, wreſtle with his Almighty SAVIOUR, and ſay with Jacob, *I will not let thee go, except thou bleſs me.* His writings were always carried on by a daily converſe with CHRIST; and his manuſcripts for the preſs, (all which paſſed through my hands) were frequently beautified with continual aſpirations to CHRIST, which, though often concealed by the eraſement of his pen, yet I could peep under the covering, and read with great pleaſure and improvement.

By ſound Philoſophy and true Religion united, he ſpiritualized the whole ſyſtem of the univerſe in all its parts, as illuſtrated by the amiable Le Pluche; the ſagacious and devout Dr. Derham; the pious and elegant Archbiſhop of Cambray; the maſculine Andrew Baxter, and demonſtrated by Sir Iſaac Newton. Enlightened and directed by theſe great authors, he flew like an eagle all round the globe, and ranged like an angel all over the ſkies.

Philoſophy and Religion taught him to obſerve the motions of Providence; to adore the wiſdom of Providence; and comply with the deſigns of Providence in every minute affair of his life. He realized the hand of CHRIST on every event, every day, every hour, every morning and evening, of his happy life. He ſaw much of GOD his SAVIOUR in every creature, and he conſidered every creature to be nothing without GOD. In all he thought, ſpoke, and acted, he was governed by this grand principle, "that every creature is that to us, and no more, than "what CHRIST makes it to be."

Philoſophy, united to vital Religion, carried his ſoul, by an happy progreſſive motion, into GOD his SAVIOUR. Every time I viſited him, in the courſe of twelve

twelve half years, I obſerved, with ſilent aſtoniſhment, what freſh progreſs he had made in a life of holineſs; his temper towards CHRIST, more animated by faith and love; his attention to the perſon of CHRIST, and his diſpoſition to ſit at his feet, more tender and fixed: his habits of imitation of CHRIST's temper and dependance upon his interceſſion, more ſenſible and evident. His perception of the natural and moral attributes of GOD, more diſtinct and forcible; his obedience to the divine will, more free; his truſt in divine Providence advanced to an higher degree; his delight in the grandeur and beauty of GOD, and his communion with him, in every moment of his rational exiſtence, and in all the vital emotions of his paſſions, more feeling and ſenſible to himſelf, and more convincing to his obſervant friends.

The operations of vital holineſs in his heart, appeared more bright and amiable to others, than it did to himſelf. His humility was carried to an exceſs, if it is poſſible for any exceſs to be in humility. He had ſuch a low opinion of himſelf, that he was almoſt ready, ſometimes, to reſign his underſtanding to the dictates of other men. I do not ſay that he ever actually did it; but this I will affirm, that the greateſt foible I ever obſerved in him, was too low an opinion of one of the nobleſt works he ever wrote: I mean his Eleven Letters upon Juſtification, by CHRIST's imputed Righteouſneſs. Theſe letters were written with his dying hand. And what is ſaid of a much inferior author, concerning a Poem upon the Lord's Prayer, and the fear of GOD, may be more juſtly applied to him, when compoſing theſe letters.

> "*Wreſtling with Death he did thoſe lines indite,*
> "*No other theme could give his ſoul delight.*"
>
> WALLER.

If you conſider the Character of Hervey as a Philoſopher and Chriſtian united, you ſee in him the ſweeteſt

ſweeteſt meekneſs in the government of his anger. Never did I ſee him in a frame of mind that was not fit for immediate death. If the pride and petulance of one of the moſt falſe-hearted men that ever lived, could have moved him to undue anger, I ſhould have ſeen it either in the features of his countenance; or the language of his lips; or in his letters to me; or in his ſuperior letters to his enemy; but not a trace of improper commotion can be found. It was wonderful to conſider how he could preſerve ſuch a beautiful temper of meekneſs in a conſiſtency with his ardent zeal for the doctrine of juſtification, by the imputed righteouſneſs of CHRIST, or CHRIST's active and paſſive obedience put down to our account and credit, by an act of GOD, as a Father and a Judge.

His contentment with the allotments of Providence was ſo great, that I never ſaw the leaſt mark of diſſatisfaction or fretfulneſs in him. His fortitude in bearing afflictions was wonderful; but his fortitude in defending truth was more ſo: he had no dread of any conſequences: he had no ſlaviſh fear of any man upon earth; and if he had been called to preach before the King, Lords, and Commons, he would not have ſhunned to declare the whole counſel of GOD.

With reſpect to his temperance and chaſtity, I believe no man in Great Britain, or in the whole world, was ever a more perfect pattern; and all his graces and conduct were under the direction of the moſt conſummate prudence. I never ſaw one inſtance of imprudence in his behaviour and conduct in the whole ſix years of my converſation with him.

His *ſocial graces* towards mankind were moſt beautiful and exemplary: his benevolence had no other limits than the empire of GOD: every thing, except the ſin and madneſs of men and devils, was the object of his love. If the definition of virtue given us by Preſident Edwards, "that it is univerſal benevolence to being;" I ſay, if this be a right definition, and

nobody can prove that it is wrong, then Hervey was one of the moſt virtuous men that ever lived. He had the tendereſt regard for immortal ſouls: he had the ſtrongeſt mercy to men, conſidered as ſinners and miſerable: he had the tendereſt compaſſion for poor men drawn into error, and could make the moſt candid allowance for the different impreſſions of truth and religion, upon the human underſtanding and conſcience: he kindly conſidered, that perſons who had no education, and perſons who had received a corrupt and bad education, had very different conceptions of God and truth, from thoſe perſons, who in their earlieſt years were trained up in right ideas, of all the parts of faith, worſhip, and morals. He had yet greater candour, if it was poſſible, towards all true Chriſtians, who differed in their apprehenſions of ſome part of truth: he clearly ſaw that God did not give equal impreſſions of the powers of the world to come; that is to ſay, inviſible perſons and inviſible tranſactions: he fully knew, that all believers had not conceptions equally diſtinct, and equally forcible: he judiciouſly thought, that true believers had different natural capacities, and that they had different age and ſtature in the Chriſtian life: he wiſely diſtinguiſhed between new-born babes and little children: he did not confound theſe with ſtrong men and fathers in Christ: he made all proper and juſt allowances for perſons who laboured under great diſadvantages, by reading improper books, or ſitting under a puerile and injudicious miniſtry: he clearly diſcerned, that God, our Saviour, was an abſolute ſovereign over his own grace; and that he gave one, or five, or ten talents, juſt as it pleaſed him; and that he calls ſome perſons to higher and more arduous ſervices; and that by a greater force of underſtanding, and by having the advantage of a very correct and judicious education, by the effects of long and hard ſtudy; by a more free and ample converſe with

with the Chriſtian world; and above all, by the brighter illuminations of GOD the Holy Spirit, ſome Chriſtians would riſe almoſt to the ſtature and beauty of angels; whilſt other Chriſtians reſembled little dwarfs; that ſome Chriſtians had the elevation of the cedars of Lebanon, while others reſembled the fragrant myrtle tree; others, like the green olive; and others, like the humble box-tree; yet all were fitted to beautify the garden of GOD.

His love and compaſſion for the poor, roſe to ſuch an aſtoniſhing degree, as I never diſcerned in any other human being: he appeared to be nothing but bowels of mercy: he had a powerful diſpoſition to feed them, to clothe them, and inſtruct them in the true method of ſalvation, by our LORD, JESUS CHRIST: he did but juſt allow himſelf the neceſſaries of life, in order that he might have the more to beſtow on the people of GOD, and miniſters of CHRIST. He kept no money by him, any longer than till he could diſpoſe of it to ſome good uſe; yet he made no account of the money that he gave away; he tried to forget every thing he did, and could not bear to have any body mention any charitable action he had done.

His ſpirit of forgiveneſs of injuries was almoſt unparalleled. If any body ſpoke ill of him; if any perſon wrote him an abuſive letter, his only pain was, to think that they were diſtempered or bad people; and in proportion as they were malignant, they were miſerable: it was always the joy of his heart to do good for evil; and he did that good with the greateſt eaſe and complacency.

His heart was the ſeat of moral juſtice and truth; his will was endued with a permanent principle of juſtice, which determined him to do all thoſe things which his underſtanding perceived fit and right to be done. He had the higheſt regard to the rights of GOD, and the rights of man; and he deſired to

give to God the rights of his law, and the rights of his Gospel: he was equally willing to give to all men their rights in the full extent, respecting their good name and reputation, their bodies, souls, and estates. Truth shone in the conceptions of his understanding, the intentions of the heart, the expressions of his pen and tongue, and in all the actions of his life.

Hervey was remarkably just and true in his friendships; if once he took a person into his heart, all the powers of earth and hell could never get him out; nothing but your own bad conduct, could make him alter his friendship for you; and that friendship, so long as you did not forfeit it, was not only steady and sincere, but remarkably tender and generous: if he thought you a wise and worthy person, his heart was all your own; his head contrived for your welfare; his tongue gave you the wisest counsel, and the most faithful reproof; his pen was employed to animate your devotion, and cheer your heart. In the compass of above fifty years, I never found so wise and faithful a friend.

His sincerity was pure and transparent to the very bottom of his being: he never disguised his sentiments of men, and books, and things; you saw at once, into the whole intention of his heart: he had not one sentiment of religion or science, that he wished to conceal: he had no disguises or doublings in his whole temper or deportment towards God or man: he had a passionate desire to please God in every thing: he desired to know the will of God in the most minute affairs of life; and he obeyed that will to the uttermost of his power: his thoughts, words, and actions, had a singular correspondence with each other: he was uniformly the same at home and abroad, in solitude and in company, and in all the conditions and circumstances of human life.

The CHARACTER of HERVEY as a REGENERATE MAN.

He had certainly paſſed under a ſenſible and mighty change, wrought in his ſoul by the efficacious grace of GOD the Holy Spirit. He had experienced the infuſion of a vital principle, or a new mental habit, or diſpoſition to live to GOD. The law of GOD, and a divine nature, were put into and formed in the ſoul, enabling this man to act in a holy and pleaſing manner towards GOD, and to grow up in the beauty of holineſs to eternal glory in the heavens.

Conſider *Hervey* as a regenerate man, as having paſſed under a change.—It was a real change, and not imaginary: it was a peculiar change, yet common to all true Chriſtians: it was a change, quite contrary to his former temper of mind: it was every way as oppoſite to his natural ſtate, as light is to darkneſs; as ſummer is to winter; as day is to night; as heat is to cold; as fertility is to barrenneſs; as ſpirit is to fleſh; as ſweet is to bitter; as beauty is to uglineſs; as life is to death; as purity is to ſin; as an angel is to a devil; as heaven is to hell.

This good and great man had paſſed under a univerſal change, in his whole perſon of ſoul and body. This new creation bears a ſtrong reſemblance to the firſt creation, and to human generation. It is throughout a new creation; intirely a new generation; a new birth in all its parts: it bears proportion to corruption in all the parts of it: tends to expel, by degrees, the whole frame and genius of original ſin in every part of body and ſoul: it ſpreads its influence through all the powers and paſſions of the human mind.

The proper ſeat of grace is the ſubſtance or eſſence of the ſoul, and therefore it influences every faculty and affection; every ſenſe and ſentiment.

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There is a gracious harmony of parts in the whole new man, in all the light of the underſtanding; the choice of the will; the tenderneſs of the conſcience; the retention of the memory; the purity and grandeur of the imagination; the love and joy of the paſſions; the richneſs and fertility of the invention; the correctneſs and delicacy of the taſte, for all that is holy and beautiful in heaven and earth.

This amiable man had paſſed under an inward change in principle, intentions, thoughts, and comforts: he had experienced a change of principle, or ſpring of action in the ſoul. Faith was the grand ſpring of all his holy actions, working by ardent love to GOD and man: no perſon better underſtood the nature of faith: no man more clearly knew the foundation of faith, and no believer produced richer effects and fruits of faith.

He had experienced a change of intention and end. His whole aim was the honour of GOD, and the glory of CHRIST's moral perfections.

Self, ſelf is the ſole end of the old man, the corrupt nature: GOD is the ſole end of the new man. CHRIST's glory is the ſole end and intention of the new and divine nature. The intention of GOD our SAVIOUR, in the new creation, is for himſelf to repreſent his wiſdom and goodneſs; his holineſs, juſtice, and truth.

The new creation is an evangelical impreſſion upon the ſoul, and therefore correſponds in its intention, and holy inclination, with the grand deſign of the Goſpel.

This new creation, is the bringing forth of the ſoul into a likeneſs to GOD, the REDEEMER, as the pattern and end of divine grace.

The end of the new creation, is to advance the ſoul above the power of ſin, into the beauty of holineſs; above the power of ſatan, into union with CHRIST; above the ſpirit of the world, into the boſom of GOD. It

It is impoſſible for a ſoul to have this new creation, without a change of intention and deſign. This change of end or deſign, doth alone fit the ſoul for its proper actions, ſervices, and true felicity in CHRIST, our redeeming GOD.

View this excellent man in the change of his thoughts: thoughts are reflected perceptions of the mind: thoughts are the actions of the human underſtanding on the objects of material nature, or on the inviſible objects of the ſpiritual world, diſcovered by divine revelation. There was a ſingular and remarkable change in the thoughts of Hervey, concerning all things in heaven, earth, and hell; all things viſible and inviſible; all things good or bad; all things paſt, preſent, or future.

He had a peculiar change, with reſpect to his comfort and joys: he had no more joy in ſin, or the periſhing things of time and ſenſe; he had no more joy in the vain applauſes, the periſhing riches, or the vaniſhing pleaſures of a polluted world; but his joy centered in CHRIST; and his comfort flowed from GOD, the HOLY SPIRIT. Joy, is an agreeable ſenſation, or pleaſure, excited by the preſence of beauty and goodneſs, with the proſpect of a full fruition of the ſupreme good, by the perception of its real nature; by a vital union with its moſt amiable beauty; a full reſt of the ſoul in its eſſence, without interruption or ſeparation; a rich delight, without diſguſt or diſappointment; a free uſe, without denial or diminution; and a full enjoyment of pleaſure in the moſt rapturous degree of inward ſenſation and reflection on GOD, the REDEEMER.

Hervey experienced and exhibited an outward change, in all its beautiful effects; and with reſpect to all external objects, he diſcovered this outward change in all his natural actions. If there was ever any man, who eat and drank to the glory of GOD, Hervey was the man. In all his civil and moral actions, punctuality

ality was the maxim; CHRIST's glory was the end. In all his common converſation with good men, or bad, every thing was tinctured with religion; and if he had not CHRIST every minute on his tongue, he had him always in his heart. Need it then be told, that in all his religious actions, CHRIST was the principle, the pattern, and the end?

View Hervey, as poſſeſſed of a vital principle, or ſpring of ſpiritual action, in GOD, and from GOD: he knew what it was to paſs from ſpiritual death to ſpiritual life: he was quickened and enlivened, who had been dead in treſpaſſes and ſins; he was endowed with a living, powerful, ſelf-active, or divine motion, animating his ſoul and body for GOD.

The formal nature or eſſence of life, of every kind and degree, is very ſublime, myſterious, and incomprehenſible: life is animated exiſtence, and we cannot give a clearer definition of life. Yet, although we know, that life is ſelf-motion; its eſſence, and many of its properties, are quite above our underſtanding. We have this comfort and ſatisfaction, that no botaniſt can better tell us, what is vegetative life, than we can tell what is ſpiritual life: no anatomiſt can more clearly declare, what is animal life, than we know what is divine life: I ſay again, not the greateſt metaphyſicians in the world, even Locke, and Biſhop Berkely, can more clearly define what is rational life, than we can tell what is ſpiritual life. Not the greateſt metaphyſicians in the world, can more clearly define what is rational life, than we can declare what are the properties of the religious life. We know for a certainty, that the religious life is a ſtate of holy, active exiſtence, or ſelf-motion, under the influence of GOD, the HOLY SPIRIT.

That great phyſician, Dr. Mead, defines life in this manner: life is a circulation of the blood from the heart, by the arteries, and its return back to the heart, by the ſame canals inverted.

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In this manner, we define ſpiritual life, it is an emanation from GOD the SON, who is the efficient life of every believer, and this ſtream of vital holy animation, circulates through all the powers and paſſions of the believer's ſoul, and returns back again to GOD, the efficient life, in ſtreams of love, gratitude, and obedience.

Firſt. Is natural life ſelf-active exiſtence under the agency of GOD the SPIRIT? So is ſpiritual life.

Second. Is natural life a power or ability for action? Thus ſpiritual life is a power or ability for holy action.

Third. Is natural life the reſult of union between ſoul and body? So ſpiritual life is owing to a vital union of the ſoul with CHRIST.

Fourth. Is natural life diffuſed through all the parts of the body? So ſpiritual life is diffuſed through all the powers of the ſoul.

Fifth. Does natural life ſtand in need of GOD's inceſſant agency? And do we live and move, and have our exiſtence in GOD? So does ſpiritual life every moment depend upon the agency of the Spirit of GOD.

Sixth. Does natural life need every day freſh food, freſh air, ſupplies of meat and drink, warm clothing, and ſeaſonable phyſic? Thus does ſpiritual life need the freſh air of the Holy Spirit, the fleſh of CHRIST, which is meat indeed; the blood of CHRIST, which is drink indeed; the clothing of CHRIST's Righteouſneſs, and the ſeaſonable phyſic of fatherly afflictions.

Seventh. Does natural life operate by the five ſenſes, ſeeing, hearing, feeling, taſting, and ſmelling? So does ſpiritual life: it ſees the beauty of CHRIST: it hears his gracious and powerful voice: it feels the conſtraining force of his eternal love: it taſtes that the LORD is gracious, and the ſweetneſs of his promiſes: it ſmells the fragrance of his good ointments, or the graces of his Spirit.

Eighth. Does natural life exert itſelf in ten thouſand different operations, by walking, working, converſation, weeping, rejoicing, loving, and hating; by hunger and thirſt; by pain and pleaſure, and all the infinite variety of the primitive and derivative paſſions, in their ſimple and compound operations? So does ſpiritual life. Thus we have exemplified our aſſertion, that the religious and divine life, is every way as well known in its eſſence and properties, as animated exiſtence in the vegetative, the animal, and the rational kingdoms of nature: and in all theſe various operations, Hervey diſplayed himſelf a truly ſpiritual and religious man.

View HERVEY as a Man endowed with a divine mental Habit, infuſed into his Soul, by GOD the HOLY SPIRIT.

A divine mental habit is an inward frame of heart, or radical diſpoſition of the will, enabling a man to act with eaſe and readineſs for the glory of CHRIST, and conformable to the divine holineſs.

Firſt. This was a *real* habit, and not imaginary: it is poſſeſſed by every true Chriſtian in heaven and on earth: it is a ſtrong inclination or fixed bent of the will to GOD: it is a divine aptitude to excel in holineſs towards GOD the Redeemer, and all the objects of our free agency: it diſcovers itſelf in ten thouſand modes of action; and this holy bent of the will is neceſſary for all gracious actions towards GOD the Father, Son and Holy Spirit, and towards all mankind. This habit is but one, as the ſoul of man is but one ſimple principle of rational operation; ſo grace is but one ſimple principle of holy operation.

This habit receives various denominations, or names, from the ſeat or ſubject of it, that is, the ſoul in which it reſides: in the underſtanding, it is the knowledge of GOD our SAVIOUR: in the will, it is the

the choice of GOD: in the affections, it is a motion towards GOD.

This habit receives different names from the objects by which it is diverſified: as it cloſes with CHRIST crucified and dying, it is faith: as it rejoices in a delightful union with CHRIST living, it is love: as it lies at CHRIST's feet, it is humility: as it obſerves the will of CHRIST, it is obedience: as it ſubmits to CHRIST's rod, it is patience and reſignation: as it is ſatisfied with the appointments of Providence, it is contentment: as it burns for CHRIST's glory, it is zeal: as it teaches us to reflect upon ſin with ſorrow and indignation, it is repentance: as it feels an high degree of pleaſure in CHRIST's perſon and perfections, it is joy.

Here we will take a view of the nature of regeneration in Hervey's ſoul, as it is a vital principle and a holy habit, united both together in one operation; it is therefore a motion to GOD, and a motion for GOD, as the reſult of a motion from GOD the Holy Spirit; and it muſt be, and really is, ready in diſpoſition, and ready in activity of motion. Firſt, it is ready in diſpoſition for motion; it is diſpoſed to every good word and work, when GOD calls and ſmiles, at any time, in any place, and upon any occaſion whatſoever.

This readineſs to GOD, and for GOD, is radically, in every regenerate ſoul in the whole world; yet it doth not always actually appear every day or every hour. This readineſs to every good work, doth not actually appear in perſons newly regenerated; the loweſt degree of this habit, is a purpoſe of heart to cleave to the LORD JESUS, Acts xi. 23.

This ſpiritual principle and holy habit united, was the cauſe in Hervey's ſoul, which made him ready in active motion: it made him naturally active in motion towards CHRIST: all vital actions are from nature itſelf; and it is the nature and eſſence of the

divine life to be ſelf-active, and always in motion towards GOD the REDEEMER.

He was *voluntarily* active: he had a free choice not forced by GOD or man: free grace always produces free will to good: holy men are the only free-men of GOD upon earth.

He was *fervently* active: his ſoul burned with ardour to do ſomething noble for GOD every day of his life: he was zealous, like godlike Phinehas againſt ſin; like David againſt Goliath; like CHRIST ſcourging the buyers and ſellers out of the temple; like Paul preaching at Athens, when his ſpirit was ſtirred in him to ſee the idolatry of the city.

Hervey was *unboundedly* active for CHRIST: he knew no limits: he diſdained all reſtraints in his ardour for GOD, and againſt ſin: he was unbounded in his affection for GOD: his ſoul burned with deſire to reſt every moment in the boſom of CHRIST: he ardently wiſhed even to a raging thirſt for clearer perceptions of the divine attributes, a more intenſe union with the ſoul and Godhead of JESUS CHRIST; to feel in him a reſt undiſturbed, and to have from him a rich fruition, without denial or limitation. He had an ardent delight in CHRIST without bounds; and he wiſhed to increaſe every moment, to eternity, in perceptions of his perſon; of union of heart with heart; a reſt in his love, and to have ſtill deeper and deeper delights in the uſe of all GOD's perfections.

His ſoul was unbounded in diſaffection to ſin: he ardently deſired to have an eternal diſunion from ſin: he hated it with a mortal averſion; that is, a deſire to kill it; and at the ſame time he had an immortal hatred to ſin, as long as GOD's holineſs ſhould endure: he burned with rage againſt ſin: he was fully reſolved upon its death and utter ruin; that is, a total deſtruction of its being in the ſoul.

He was *powerfully* active for GOD. This ſpiritual life and holy habit united, gives aſtoniſhing ſtrength, vigour

vigour, reſolution, and fortitude to the ſoul. Grace always adds ſtrength to the mind, and fixes the determinations of the will for GOD: we have glorious examples of this kind in Scripture: it was this powerfully active principle, that enabled Jacob to wreſtle with JESUS and prevail: it was this that gave a ſtrength of chaſtity to Joſeph: this inſpired fortitude into Joſhua, and made Moſes not fear the wrath of the king: this infuſed courage into Caleb, to outbrave three millions of Iſraelites: this gave a poor widow ſtrength of ſoul to reſolve, never to part with her mother-in-law in poverty: this inſpired ſtrength of mind, into the ſtripling David, to meet that monſter of a man, Goliath: this principle enabled three heroes to dare the flames for GOD; and enabled Daniel to meet a den of lions, rather than ceaſe to pray. This gave to Mordecai, that ſtout ſpirit againſt proud Haman: this inſpired Paul with a godlike fortitude, to ſay none of theſe things move me; and what mean ye to weep and break mine heart? I am willing not only to be bound, but ready to die for the name of the LORD JESUS: it was this victorious principle that gave ſtrength of mind to all the martyrs, to kiſs the ſtake, and ſing in the flames. And I know that Mr. Hervey had the ſame intrepid reſolution, rather to die, for the ſake of the LORD JESUS, than to give up one truth. He was a dreadnought, in defending the glorious doctrine of juſtification by CHRIST's imputed Righteouſneſs.

This ſpiritual principle and holy habit united, made him *eaſily* active for CHRIST.

The motions of the ſoul are always eaſy, when it moves upon wheels nicely made, and oiled by the freeſt love of GOD. Every thing that Hervey ſaid and did in religion, was done with wonderful eaſe. There was a freedom in his converſation, in his writings, in his ſermons, that was almoſt inimitable. Never did I ſee dignity and freedom ſo happily united.

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This leads me to obſerve, that he was *pleaſantly* active for CHRIST; all his actions flowing from life and an holy habit, were agreeable and pleaſant. His ſoul rejoiced to act for CHRIST, and to exerciſe himſelf for his glory, in great, new, and beautiful exertions of grace. He was pleaſed in obedience, or in ſuffering; in ſevere ſtudies and lofty contemplations, and in all kinds of devout exerciſes of the heart, like the amiable Mrs. Rowe, or the accurate Dr. Witſius. His ſoul rebounded with joy, as much at an opportunity for pleaſing and glorifying CHRIST, as John the Baptiſt rejoiced at the approach of the mother of our LORD.

He had a permanent activity for CHRIST all the days of his life. If ever any man obſerved the ſenſe and ſpirit of an old good rule, "count that day loſt on which the ſetting ſun ſees from thine hand no noble action done," it was James Hervey. It is aſtoniſhing to think, that a man of ſuch a feeble conſtitution could go through ſuch a conſtant ſeries of elevated thoughts and contemplation: ſuch inceſſant writing for the public: ſuch an extenſive correſpondence by letters, and ſuch unwearied beneficence to the poor: Every day, and every week; every month, and every year, to the laſt moment of his life, was filled up with love to CHRIST; love to his people, and to his country. With juſt propriety he might aſſume Mr. Bradbury's motto, *Pro Chriſto pro patria*; I live for CHRIST and my country.

Grace is a ſtate of active exiſtence from GOD the HOLY SPIRIT: it is a perpetual motion of the ſoul in the life and perfections of the LORD JESUS CHRIST: he lived from CHRIST, as his principle: he lived like CHRIST, as his pattern; and he lived to CHRIST as his laſt end. He might juſtly ſay with the apoſtle Paul, for me to live is CHRIST; and he had a thouſand reaſons for living to CHRIST, becauſe he had a new principle of grace out of the fulneſs of CHRIST: he

he had a precious vital union with CHRIST: he had daily rich ſupplies from CHRIST: he had a full conviction, that with reſpect to all outward mercies, it was too low and mean for him to live upon them. He had a moſt endearing love to CHRIST's perſon; and whenever he felt any withdrawings of CHRIST's preſence, he found it very painful and diſtreſſing. He ſaw it was a dreadful thing to be without CHRIST, and that ten thouſand worlds without him were but cyphers and bubbles. He valued CHRIST as the pearl of great price; and he had a feeling experience, that CHRIST's loving kindneſs was better than life in a thouſand points of view. CHRIST had done and ſuffered great things *for* him, and he had received great things *from* him; wiſdom, righteouſneſs, ſanctification, and redemption. He had received ſtrong conſolations for his conſcience; that is to ſay, rich cordials, which are victorious over all oppoſition, and durable without ruin and decay. He expected greater things from CHRIST; better and better through life, and to eternity. He clearly ſaw that there was no object in the univerſe ſo glorious as the LORD JESUS CHRIST; and that the whole creation is empty traſh without him. He knew as well as any man, that CHRIST had paid all his debts: that he had ſuffered for all his ſins: that he had wrought out an everlaſting righteouſneſs for his juſtification: that he had begun a glorious work of ſanctification in his ſoul: that he had ſecured the higheſt end of his exiſtence, and that his ſecurity was greater than his intereſt: his intereſt was that of a created finite ſoul, but his ſecurity was that of an infinite uncreated GOD.

There was a beautiful order in all the activity and motions of Hervey's ſoul for the glory of CHRIST. Grace loves beautiful order and method in all its operations. The ſoul does all for GOD, in number, weight, and meaſure; in time, place, and manner. That which our moral philoſophers ſpeak of virtue,

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is only true in the higheſt ſenſe of divine grace: they ſpeak very much of the το πρεπον, the fitneſs of virtue; the το καλον, the beauty of virtue; the το αγαθον, the goodneſs of virtue. All this fitneſs, beauty, and goodneſs, appeared in the temper and actions of this great man.

Upon a review of the reſult of this divine change, this ſpiritual principle, this gracious bent and habit of holineſs, which was infuſed into Hervey's ſoul by the Spirit of GOD; from a continued activity for GOD, and towards GOD, we may obſerve, that there followed two grand effects; a predominance of grace and antipathy to ſin. Theſe ſhone in the ſoul of Hervey. Firſt, there was a predominance of grace in his new nature. Grace will ſtrive reſolutely for the maſtery over luſt and corruption: it will ſpeak the laſt word for the King of kings. Grace is nobly ambitious to be abſolute monarch under GOD the REDEEMER.—Secondly, there was in his ſoul, a difficulty to ſin: no creature can act pleaſantly againſt a rooted habit: it muſt be difficult to ſin againſt purpoſe of heart, Acts xi. 23.

When a regenerate man commits a wilful ſin, he has a thouſand barriers againſt the commiſſion of it; he muſt ſin againſt a new heart; a new creature; a divine nature; the root of the matter; the fear of GOD put into the heart; a bent of will and taſte for holineſs; a clear ſenſe of the beauty and dignity of holineſs. Theſe are ſome of the difficulties that lie in the way of ſin.

It is hard for a man to ſin who hath cordially choſen GOD for his portion. Pſalm cxix. 57. *Thou art my portion, O* LORD. Lam. iii. 24. *The* LORD *is my portion, ſaith my ſoul, therefore will I hope in him.*

N. B. This was the text of ſcripture, that ſet a very good man in full fixed liberty for life.*

* The excellent Mr. Joſeph Williams, of Kidderminſter.

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It is difficult for a true believer to contradict that new habit, with which he is so highly pleased, and which is a beautiful resemblance of GOD.

It must be difficult to act that sin, which by virtue of this holy habit, he is daily striving to eradicate and destroy.

It is difficult for the habit of sin, in a regenerate man, to do the same actions, after it hath received a deadly wound: as it is for a man deeply wounded, to do what he could when he was sound, wind and limb.

This new nature cannot be in a man without a universal enmity to sin every day of his life; although a Christian has not a universal victory, yet he can but half sin at most, when regenerate.

Some persons may object the cases of David and Peter. Mr. Henry wisely remarks, that even David did not repeat his lewdness; and with respect to Peter, who swore twice, and cursed himself once, and did as it were bind his soul down to damnation, yet a single look from CHRIST made him go out and weep bitterly. With respect to this holy man whose character we are writing, the power of sin was so far broken, and the principle and venom of sin so far wasted, that it was not only very difficult for him to commit sin, but it was exceeding difficult for him to avoid a delight and joy in GOD. This leads us to another prospect of regeneration.

View it as a law put into the heart, and written upon the everlasting tables of the soul, by the finger of GOD the SPIRIT.

Every creature animate and inanimate is under a law to GOD. The law of gravitation runs through universal nature, from a grain of sand to seventy-five millions of suns, each of them seven hundred thousand miles diameter.

The laws of vegetation run through all the plants, trees, and flowers, from the hyssop, that groweth on the wall, to the lofty cedar of Lebanon.

The laws of inſtinct in the animal world, run through all the birds, beaſts, fiſhes, reptiles, and inſects; and which laws they always obey. There are the laws of motion, belonging to all bodies on the face of the globe. There is the law of nature in man, and from which he cannot be releaſed to all eternity.

There is the law of the new creature: the new and divine nature in a regenerate man, cannot exiſt without a law or rule of action. The new creature ſurely hath a law. God promiſes, as a mighty bleſſing, *I will put my law in their inward parts, and write it in their hearts*, Jerem. xxxi. 33. xxxii. 40. Heb. viii. 10. It is ſtiled by the apoſtle Paul, the law of the mind, Rom. vii. 23.

Let us conſider what is meant by the law put into the heart. This is a plain ſign that it was blotted out in a ſad degree before.

This law of the mind, or law written in the heart, is not only the ſame with the great original law of nature; it not only includes that, but much more; it is a deeper impreſſion of God's nature and will upon the ſoul of a regenerate man: it is a more beautiful impreſſion; a more durable and laſting impreſſion, never to be loſt, but it ſhall grow deeper and brighter for ever and ever. In the heaven of heavens, it is more than a law of reaſon; it is a law of mighty grace, or a ſenſe of a good will in God to us, and a good work of God in us.

It is a reſtoration of that law which was the grand original law of nature; but it is more than a mere reſtoration; this law is written in the heart wholly, and not in a piece-meal manner; every part of the law is written upon every part of the heart.

This law written in the heart, does not make the outward law needleſs and uſeleſs; for that is ſtill a rule: this inward law, written in the heart, is a conformity to the outward rule, and therefore is not a

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rule itſelf: it is the thing ruled, and not the rule itſelf. Some raw and injudicious Chriſtians, for want of ſifting and comparing ideas, have talked and written like Antinomians, though we have reaſon to hope they are good men; they have not been ſo wiſe as they ſhould be, nor ſo wiſe as they might have been, if they had taken more pains to ſearch after a clear conception of the true nature of things.

Let us conſider, wherein conſiſts the writing of the law in the heart, and putting it in the inward parts. It appears in the following views of it; a knowledge of the ſenſe and meaning of the law; an inward conformity of heart to the law; a ſtrong propenſity to obey the law; an ardent affection for it; an intenſe delight in it, with an actual ability to obey its commands.

Firſt. An inward knowledge of the law; a ſenſe of its meaning and vaſt extent in the underſtanding; a diſcernment of the exceeding great ſpirituality of the law; a perception of the reaſonableneſs of its demands; the purity of its precepts; the perpetual obligation of it upon the ſoul, as enduring for ever. The ſoul ſees, that in a conformity to this law, the dignity and beauty of the ſoul conſiſts; and the regenerate man adores God for its binding force to eternity; which leads us to obſerve, that there is an inward conformity of heart to the law; the ſoul is deeply impreſſed with it; and the heart and the law fit exactly to each other, juſt as the ſeal and wax, where every lineament anſwers to the impreſſion of that ſeal; and the powers of the ſoul, are like the wards of a lock, which are nicely adapted to its proper key.

There is a ſtrong propenſity to obey the law; there is a bent of the will, or a powerful impulſe of the new nature towards the law. The grace of God produces an invincible inclination, an unconquerable inſtinct or aptitude in the mind, will, and taſte, to

obey the whole law of GOD, discovered in every manner and degree.

Mr. Hervey had an ardent love to the law, and an intense delight in the whole extent of its precepts: his soul as really loved to obey the law, as he loved the Gospel. That man that loves not the law in the whole extent of its commands, as it is a rule of duty, and a standard of beauty, never loved the Gospel for one moment in his life.

He had an actual ability for obedience to the law: an inward strength in his understanding and will; in his conscience and passions, to obey the law of GOD. GOD the SPIRIT, infused an active strength into the soul of this good man; he created a practical power in his soul, to yield a free and perpetual obedience. Thus you see a complete and comprehensive idea of what is meant by writing the law on the heart; that there is included in it a spiritual perception of the sense and meaning of the law; an approbation of the holiness of the law, as it is a copy of the rectitude and beauty of GOD, and a standard of the rectitude and beauty of man. It includes likewise, a conformity of our natures, unto the purity of its demands, and a strict avoidance of all that it forbids. There is likewise a propension of heart to obedience, and a love and delight in that obedience: a man is lovely to himself, when he feels the least degree of conformity to the divine law; and he is deformed and detestable in his own eyes, when he feels himself fall short of conformity to the law; but when GOD gives the soul an actual ability to obey, he feels more joy than in all the riches of the universe.

View regeneration, as it is the image of GOD, or the likeness of his moral perfections, impressed upon the soul. We are said to be born of GOD, 1 John iii. 9. and it is peculiarly remarkable, that we are said to be born of CHRIST, 1 John ii. 29. he may well therefore be called the everlasting Father. We are said likewise to be born of the spirit, John iii. 5. We are renewed

renewed in the image of him that created us, Coloſ. ii. 10. We are made partakers of the divine nature, 2 Pet. i. 4. Every true Chriſtian is the image and glory of GOD, 1 Cor. xi. 7. Let us take ſeveral views of this ſubject, and apply them to the amiable Hervey, as we proceed.

There is in the ſoul of man a natural likeneſs to the eſſence of GOD. GOD is a ſpirit incorporeal and inviſible, poſſeſſed of life and action, underſtanding, will, and affections. The ſoul of man is a ſpirit incorporeal and inviſible, endowed with life and action, underſtanding, will, and affections. This natural reſemblance of the ſoul of man to GOD, is common to bad men as well as good, and will continue amongſt devils and loſt ſouls for ever, as well as with ſaints and angels in glory: indeed, the eſſence of GOD is infinite and incomprehenſible; and, in that reſpect, there can be no participation with the eternal eſſence and being of GOD.

But in regeneration, there is a real participation of a divine nature; it is not a mere picture, but a nature divine in its origin, or fountain: divine in its reſemblance or likeneſs to GOD: divine in its bent and tendency, as it proceeds to a fruition of GOD.—GOD's moral perfections are in the new creature, by way of quality, which are in GOD by way of eſſence.

It is a real likeneſs to GOD, as the creature is capable of; and this likeneſs is laid in the firſt lineaments of it, in regeneration, and completed in the higheſt meaſures of it, by ſanctification in glory.

The whole image of GOD is drawn in the new creature; the man is renewed in knowledge, after the image of GOD that created him, Coloſſ. iii. 10. It is the image of GOD, not a part of his image; not a fragment of GOD's reſemblance, as a perfect child has every part of his body quite anſwerable to the father, ſo all the moral perfections of GOD are delineated on the human ſoul; there is an image of his

his wiſdom, or an ability to ſuit the beſt means to the attainment of the nobleſt ends; there is an image of his goodneſs, or a bent of will to make other ſouls happy, which is ſtamped upon the ſoul by the Spirit of GOD.

As there is an impreſſion of the wiſdom of GOD on the underſtanding, ſo there is an equal impreſſion of the goodneſs and holineſs of GOD on the will and affections.

It is more peculiarly a ſtriking likeneſs to CHRIST, wherein we partake of his nature: a new nature is a delineation of CHRIST; it is ſuch a vivid likeneſs to CHRIST's temper and conduct, that it ſeems to be as it were another CHRIST put into the ſoul. As the image of the ſun in a veſſel of water exactly reſembles the ſun in the heavens, ſo the image of CHRIST in the ſoul of a believer exactly reſembles the Sun of Righteouſneſs: we are predeſtinated to be conformed unto the image of GOD's SON, Rom. viii.

CHRIST is formed in us, Galat. iv. 19. There is the ſame mind in us which was in CHRIST JESUS, and believers are exhorted to arm themſelves with the ſame mind, 1 Pet.

It is a likeneſs to the Holy Spirit of GOD, who is the immediate cauſe of it; hence the new creature is called Spirit, John iii. 8. all the graces are the fruits of the Spirit, Galat. v. 22—25. Believers are ſaid to mind the things of the Spirit; they have a taſte for ſpiritual things; they have a clear ſenſe of the beauty of ſpiritual objects; they have a reliſh for ſpiritual bleſſings; they have a bent and inclination for ſpiritual exerciſes; they have a delight in ſpiritual perſons in heaven and earth.

Let us conſider wherein this true likeneſs to GOD conſiſts: as we are made partakers of the divine nature, we ſhall find that it conſiſts in a likeneſs to GOD, of affections, of actions, of holineſs.

Firſt. In a likeneſs of affections, GOD, and his ſervant, HERVEY, had a love to the ſame objects: GOD delighted

delighted in him, and he delighted in GOD: GOD's love, and the love of this holy man centered in each other: they loved and they hated all the ſame objects; Sin was the object of GOD's hatred, and ſin was the object of the moſt intenſe hatred of this holy man.

There was a likeneſs of actions and operations in GOD, and in this excellent man: all bad men naturally work like Satan; they operate like the impure ſpirits of hell; they are of their father the devil, and the works of their father they will do, John viii. 44. Now conſider what is the oppoſite to the temper and actions of bad men. GOD works for his own glory, or with a view to the fame of his excellent perfections. This good man ſaid, Amen; I will work for that too.

GOD loves the Church, and works for its good every moment: Amen, ſaid HERVEY; I love the Church, and will work for its good every day of my life. GOD aims to exalt CHRIST in all his thoughts, words, and actions: Amen, ſaid this good man; I will exalt CHRIST and his righteouſneſs for ever to the utmoſt of my power. GOD, in all his influences on the ſoul of this good man, aimed at its purity, beauty, and elevation to CHRIST: Amen, ſaid this good man, that is what I ardently aim at, and chiefly long for.

In a likeneſs to the holineſs of GOD, holineſs is the ſhining purity of the divine nature in its powers, affections and operations. HERVEY was made a partaker of GOD's holineſs, Heb. xii. 10. He was born of CHRIST, that is, he was made partaker of the divine nature of CHRIST, 1 John ii. 29. This was the chief thing in which his excellent ſoul reſembled GOD.

Let us view regeneration as it is a new birth, or being born again; there is a ſtriking likeneſs between our firſt and ſecond birth; our natural birth from

our

our parents, and our ſpiritual birth from CHRIST; our old birth from Adam, and our new birth from the SON of GOD: our firſt birth riſes from very ſmall beginnings, and our ſecond birth is compared to a grain of muſtard ſeed, and to a little leaven, which leaveneth the whole lump. If you read the firſt letters of this amiable man, you will ſee divine grace in its firſt and ſmalleſt principle; who could ever have thought, that ſuch a feeble principle could ever have taken deep root downward, and brought forth fruit upward, in ſuch an aſtoniſhing variety and beauty.

In our firſt birth we are wholly paſſive: no man has a hand in his own formation; no man has the leaſt degree of power to determine the features of his face, the ſtrength of his conſtitution, or the powers of his ſoul. Hervey was free and zealous to declare, that regeneration was the motion of GOD in the creature, and that converſion was the motion of the creature to GOD; that in regeneration he received life, and in converſion exerted that life; that regeneration was an holy habit infuſed, in which the ſtructure of the new man is infinitely ſuperior in beauty and harmony to the ſtructure of the human body: not the tongue of an orator, nor the pencil of an angel, can fully paint the beauty and harmonious aſſemblage of the Chriſtian and divine graces, the perſonal and ſocial virtues of a true believer. The amiable features of holineſs that appeared in Hervey's heart and life, may teach men to imitate, and angels to admire.

In our firſt birth we have new relations; there are joyful and happy connections appear, which were unknown before; there is a ſweet agreement between the parent and the child; Jeruſalem above, which is the mother of us all, rejoices to ſee a new-born child, and all our brethren in CHRIST ſhout for joy.

In our firſt birth, there is a family likeneſs; and as the child grows up, the features of the parent are marked in ſtrong characters upon the countenance of the child. Thus it is in the world of grace; you may know the parent by the child, and you may know the child by looking at the features of the father; in the wicked world there is a ſtrong likeneſs between Satan and his children, ſo that you may eaſily know who are of their father, the devil: you may ſee the features of Satan upon the child, and you may know the child by looking at the features of the father. Certainly there muſt be as ſtrong a reſemblance between GOD and his children, as there can be between the children of the devil and their father in hell, John viii. 44.

Our firſt birth is incomprehenſible to all the underſtandings of men and angels. That incomparable anatomiſt, Dr. William Harvey, who diſcovered and demonſtrated the circulation of the blood, was never able to explain the nature and manner of human generation; and our modern Harveys, who muſt be allowed to be the moſt acute anatomiſts in the world; I mean Dr. John Hunter, and his late brother, with the preſent Mr. Cruikſhanks, are quite incompetent to the taſk: and we may venture to challenge all the ſons of ſcience unto the end of the world, ever to explain the beginning, riſe, progreſs, and perfection of the human body. Do we acknowledge facts to be incomprehenſible myſteries in the world of nature, and ſhall we be ſo abſurd as to deny them in the world of grace.

Thus we have viewed Hervey as a regenerate man; we have conſidered him as having paſſed under a change in his underſtanding, will, affections, and taſte; in his principles, thought, intentions and end of life; we have viewed him as the ſeat and ſubject of a divine and immortal life; we have conſidered him as poſſeſſed of a divine habit; and we have

viewed the beautiful union and vigorous operations of this life and habit, as united together; we have viewed his ſoul as inſcribed with the divine law, and have conſidered what is meant by GOD's writing the law upon the heart: we have proceeded to deſcribe the moral perfections of GOD, and the beautiful temper of CHRIST, as inſtamped upon his ſoul. Laſtly, we have viewed him as the ſeat and ſubject of the new birth; and ſhall we not diſcern, adore, and admire the wiſe, the powerful, and good hand of GOD in this whole ſtructure. Even this feeble delineation of his internal character, if viewed in the light of faith, and under the influence of divine grace, is ſufficient to attract all hearts, and charm all eyes.

But if any reader has a ſtrong paſſion to ſee the grandeur and beauty of regeneration in all its amplitude and extent deſcribed in the very beſt language, let him read the firſt writer in the world upon this ſubject; I mean the immortal Stephen Charnock, Vol. II. in folio.

View HERVEY as a Man endowed with the Dignity and Prerogatives of a CHRISTIAN.

THE dignity of a Chriſtian is the reſult of vital union with CHRIST: it conſiſts of being poſſeſſed of a radical and eſſential reſemblance to GOD. The ſtrongeſt cordials of the Goſpel have the happieſt tendency to promote and cheriſh this dignity; a ſpiritual privilege conſiſts in exemption from the worſt evils, and in being endowed with a right to the very beſt goods: a cordial is a vital and moſt intereſting truth that has a tendency to comfort and cheer the heart: a ſpiritual prerogative is a right of diſtinction and pre-eminence belonging to a Chriſtian above all other men, and excluſive of the whole unregenerate world.

Before

Before we amplify the character of Hervey in his dignity, comfort, and prerogatives, let us take a ſhort proſpect of them in a miniature picture; in order to excite our eſteem, inflame our deſires to be poſſeſſed of the ſame dignity, and encourage our hopes of enjoying the ſame ſtrong conſolation.

We ſhall enter upon this part of Hervey's Life and Character with two preliminaries:

PRELIMINARY I.

Let not the weakeſt true Chriſtian upon earth, feel any diſguſt or diſcouragement at the ſuperior degrees of holineſs with which he was endowed, or the embelliſhments of genius and ſcience with which he was adorned. Every true believer is poſſeſſed with the grand eſſentials of ſalvation and happineſs, in as real a manner as this great and good man: he had no excluſive privileges of ſalvation; his dignity is common to all regenerate ſouls; the cordials of the Goſpel are the right of every Chriſtian; and the weakeſt ſervant of GOD, has a ſhare in all the great prerogatives of a Chriſtian, and an intereſt in thoſe eternal diſtinctions and honours which GOD beſtowed upon him.

PRELIMINARY II.

In the Covenant of Grace, which begins with this grand article, "I will be to you a GOD," every perfection in the divine nature is engaged to be exerted to the very uttermoſt, for the ſalvation of every believer: the infinite perfections of GOD the SON, or his boundleſs capacities for virtue and happineſs, are all pledged to the true Chriſtian. CHRIST will exert his three offices to the very uttermoſt, to remove the three plagues of a blind underſtanding, a guilty conſcience, and a ſtubborn will: he will employ his three offices to the very uttermoſt, to anſwer three ſcruples of a doubting Chriſtian: is he

able, is he willing, is he commiſſioned and ſworn into his office by GOD? CHRIST will exert his three offices of prophet, prieſt, and king, to level three mountains in the way to heaven: the juſtice of GOD declares you are guilty and deſerve hell; the holineſs of GOD ſwears you are filthy, and unfit to come to heaven. The decrees of GOD are a profound depth, which no underſtanding can fathom or know. CHRIST ſatisfies divine juſtice by his blood; he glorifies divine holineſs by his obedience; and he opens up the thoughts of GOD, as containing nothing but thoughts of peace, and not thoughts of evil towards his people. CHRIST, by his three offices, unravels the devil's plots, that we cannot diſcover: he anſwers the devil's charges, which we cannot deny; and he conquers the devil's forces, which we cannot reſiſt. The Spirit of GOD, in all his infinite perfections and operations, is engaged by his word and oath, to bring home the redemption of CHRIST to the heart, and to give us an holineſs and happineſs, vaſt as our capacities, and laſting as our immortal exiſtence. With theſe two preliminaries, we proceed to conſider the dignity and prerogatives of a Chriſtian; firſt of all in miniature, and then with a greater amplitude and extent.

SECTION I.

This great and good man was born of GOD—his birth-day was celebrated by all the millions of holy angels.—He was the ſon of a noble one, Jerem. xxx. 21. He ſprang from a nobleman, Luke xix. 12.—He was the reſtored image of the living GOD—His ſoul was inlaid with all manner of beauties and ornaments—He was dignified with noble names and titles of honour—He was married to the Prince of Peace and Lord of lords, the incarnate GOD over the whole earth—He was ennobled and enriched by all kinds of union with CHRIST, his vital head—He was a temple of GOD, the eternal Spirit—His ſoul

was

was brighter than the visible sun in the expanse of heaven.

SECTION II.

His soul was of more worth and dignity than seventy-five millions of the fixed stars—His immortal soul was the end of the whole creation, visible and invisible, mortal and immortal, rational and material—His soul possessed greater riches than all the mines of gold and diamonds in the West and East-Indies—He was an heir of the whole world; a monarch of the universe, Rom. iv. 13.—He had a liberal and noble education, under the tuition of the omnipotent and incarnate GOD—He had a soul formed to love and delight in the natural and moral perfections of the divine nature—All things must needs work for his temporal, spiritual, and eternal good—The holiness of GOD was the most agreeable object in the world to Hervey's pure illuminated exalted soul—He lived by faith in the invisible ever present agency of GOD the Redeemer, who was the author, object, and life of that faith—He shewed to the three worlds of heaven, earth, and hell, the true dignity and pre-eminence of man.

SECTION III.

Hervey could never die, his divine life was immortal; "his life was hid with CHRIST in GOD."—His soul was most agreeable to the correct taste of our LORD JESUS CHRIST—His soul was a bright sun in a dark world.—CHRIST had an infinite delight in this man, as he was cleansed from guilt by his blood; as clothed with his divine and infinite righteousness; as adorned by the graces of the Holy Spirit; and as a rightful heir to eternal glory. His excellent and holy soul was superior to all the unregenerate kings and monarchs in the world, wicked princes, profligate lords, proud philosophers, artful statesmen,

ſtateſmen, florid orators, and mighty warriors, with all other ſhining characters in the univerſe deſtitute of divine grace, were far beneath this great man. Glory is the fame of excellent virtue, attended with praiſe; and Hervey had more ſolid glory and real greatneſs of ſoul, than all the unconverted men upon the face of the whole earth. CHRIST, as a Chriſtian's life, deſcribed by that excellent man, Mr. John Gammon, was never better exemplified, than in the life and character of James Hervey. He felt an ardour of joy in GOD the REDEEMER, flowing from above ſixty funds or fountains of joy. His ſoul was the beauty of his birth-place; it was the ornament to the village, and gave dignity to the county in which he was born: he was the honour of Great Britain, the beauty and ornament of Europe, the glory of human nature, and a credit to the whole univerſe of GOD—GOD's life, and all his infinite attributes dwelt every moment in his precious ſoul—He felt the happineſs of heaven above him, around him, within him, flowing every moment as an emanation from GOD.

SECTION IV.

He was a ſpiritually learned man in the ſight of GOD—He was a truly wiſe man—He was a man endowed with wonderful prudence—He was really a happy man; happier than all the millions of the wicked world—He was a man of great benevolence and generoſity of ſoul—He was a man of eminent holineſs—He was a very juſt man; he loved eternal and immutable juſtice—He was a man of great truth, ſincerity, and faithfulneſs—He was a man endowed with aſtoniſhing fortitude—He had a chaſte ſoul in a chaſte body.

SECTION V.

He was a man of wife zeal and diligence—He was a very humble man—He was a man of great meekneſs and ſelf-denial—He was a man of the moſt calm contentment—He conquered all things by patience—He was indefatigable in his labours for the glory of CHRIST—He was ſupported by a ſure hope in GOD his Saviour—He lived without a pagan ſolicitude and heatheniſh care concerning food and raiment—He loved frugality for the ſake of liberality, but he hated a fooliſh prodigality—The viſible and inviſible worlds were created for his ſake, and all creatures were at his ſervice, and for his uſe and pleaſure—His ſoul was the moſt beautiful bride of CHRIST, the eternal and immutable JEHOVAH, the GOD of the whole earth.

SECTION VI.

He lived and walked; he fought and conquered by faith—His ſoul was enriched by the daily unction of actual grace—He was an heir of GOD, and a joint heir of CHRIST—He had an ardent and immortal delight in GOD—He was a man poſſeſſed of infinite happineſs; he was happy in his ſweet life, happy in his pleaſant death, happy in his glorious immortality. The whole world of material nature, with all its productions, laws, operations and beauties, were infinitely inferior to his immortal ſoul—He was a noble freeman in the city and kingdom of GOD—He was a friend of GOD, and to him GOD was a cordial friend. Friendſhip is a ſweet attraction of the heart between two perſons, forcibly inclining them to promote each other's happineſs—He was endowed with all manner of rights, and every kind of pre-eminence as a citizen of heaven—His gratitude, praiſes, and thankſgivings were exceedingly pleaſing to GOD—His ſoul was a victorious conqueror over ſin, Satan, ſelf, the world,

world, and death—He was a divine Marlborough in the armies of GOD—He was the rightful heir of eternal life, a life of holineſs, and a life of happineſs; he ſaw wicked men and devils beneath his feet: he ſaw good men and angels all around him—Heaven blazed upon his mental eye; the patriarchs, prophets, apoſtles, and martyrs attracted his love; he felt GOD his Saviour within his ſoul, and he was ſure of the fruition of this GOD for ever and ever.

Having viewed the miniature picture of Hervey's dignity, and prerogatives as a Chriſtian, let us now take a more ample ſurvey of this beautiful and attractive object: let us conſider every thing with reſpect to ourſelves: let us always remember that Hervey had no monopoly of the bleſſings of grace: he pretended to no excluſive right to the cordials and prerogatives of a true Chriſtian; but he rejoiced to ſee the whole believing world as happy as his own ſoul, as you may clearly diſcern in his Rhapſody on the Bleſſings of the Goſpel, Dialogue xvii.

SECTION I.

I. He was a MAN born of GOD.

Our birth of natural parents implies, that we receive from them our exiſtence, life, and likeneſs; but they are only inſtruments under the agency of GOD: they can give nothing by their own power; they can neither determine our being, life, features, ſex, conſtitution, or beauty; but GOD can do all theſe. As in nature, ſo in grace; and to be ſpiritually born of GOD, implies that GOD gives us our entire being, life, and likeneſs, ſtrength, ſtature, conſtitution, and beauty!

What an infinite honour; what a prerogative, marked with an eternal diſtinction, for Hervey, to be born of GOD! and how glorious was the likeneſs between the ſon and the Father.

II. His

II. His BIRTH-DAY was celebrated by all the PRINCES in the COURT of HEAVEN.

There is joy in the preſence of the angels over every repenting ſinner, Luke xv. When we conſider the nature, the number, the powers, and bright perfections of angels, we have reaſon to be aſtoniſhed at their benevolence to man! They are mentioned in the Scripture no leſs than 170 times; and in every place there is a diſcovery of their good will and tender care of man.

Theſe generous beings, in millions, and hundreds of millions, fly all round the globe: they watched over Hervey when he was a child: they attended him in his youth: they guarded his life at Oxford, Dummer, Stoke-abbey, Biddeford and Weſton Favell: they attended all his night-ſtudies, contemplations, writings, and ſermons; and on Dec. 25, 1758, at four o'clock in the afternoon, they flew with his precious ſoul to the third heavens, and preſented him with exceeding joy to our GOD and SAVIOUR on his throne.

III. He was born of a NOBLE ONE, Jerem. xxx. 21.

אדירו Adiro, a noble one, not NOBLES, as our tranſlation has wrongly rendered the text.

CHRIST is ſtiled a noble man, Luke xix. 12. Ανθρωπος ευγενης, and the Bereans are ſaid to be more noble than others, or better born, Acts xxii. 11. Hervey was born of this NOBLE ONE, 1 John ii. 29. and his temper, paſſions, and actions, all ſavoured of nobility. No man ever exemplified the ſublime diſcourſe on the nobleneſs and excellence of true religion, by the great John Smith, of Cambridge, better than this exalted and godlike ſervant of JESUS CHRIST.

IV. He was the *reſtored image of* GOD.

The image of GOD is the ſhining purity of the divine nature, perfections, and decrees, according to

which, and with infinite reaſon, GOD operates in creation, providence, redemption, and glory.

Hervey made the ſhining purity of GOD, the pattern of all his tempers, words, ſermons, writings, and actions.

Every thing that ſavoured of the world, the devil, and the fleſh, was the object of his hatred, indignation, and contempt. Every thing that ſavoured of holineſs, beauty, and the dignity of GOD, was the object of his eſteem, riſing into veneration, and that riſing into a profound and eternal adoration of the character of GOD.

V. His SOUL was inlaid with all manner of lovely *ornaments* and *beauties*. Every thing that could adorn a man of ſcience; every grace that could adorn a Chriſtian; every perfection that could beautify an angel, and the lineaments of every feature of the incarnate GOD, were to be found in this holy man.

His firſt beauty was vital faith, working by love. This was the ſpring of all his beautiful writings, words, and actions: this was the general receiver of all GOD's bleſſings: this led up the chorus of all the Chriſtian and divine graces, of all the perſonal and ſocial virtues of his ſoul.

VI. Hervey was dignified with noble names and titles of honour. Theſe are the excellent names of true Chriſtians in Scripture:—jewels—ſheep—ſervants of CHRIST—a friend of GOD—adopted ſons of GOD—an old diſciple—a bride—a ſtar—a burning and ſhining light—lights of the world—a city ſet on an hill—a ſoldier—an heir of GOD—the ſalt of the earth—a merchant ſeeking goodly pearls—a palm-tree—a cedar of Lebanon—a pine-tree—a willow—a fragrant myrtle-tree—a hardy box-tree—a dove—a lion—a veſſel of mercy—wheat to be gathered into the garner—a lively ſtone—a ſteward—the Lamb's wife—a prophet, prieſt, and king—an heir of CHRIST—the honourable of the earth—an eternal excellency, and the joy of many generations, Iſai. lx. 15.

On

On the other hand, let us repreſent, by way of contraſt, the wicked, who are marked with every epithet of opprobium and diſgrace. Droſs—wolves—ſlaves—haters of GOD—children of the devil—rebels—an harlot—blackneſs of darkneſs—outer darkneſs—dogs and ſwine—captives in a dungeon—ſluggards—children of wrath and heirs of hell—ſalt that has loſt its ſavour—a fool—thorns, Joſhua xxiii. 13. Numb. xxxiii. 55.—thiſtles—briars—nettles—wild aſſes colts—veſſels of wrath—chaff and tares to be burned—having hearts of adamant—thieves and robbers—fornicators—without underſtanding—in condemnation and bondage—children of hell—a generation of vipers—the troubled ſea—foxes for craft—goats for luſt—leopards for fierceneſs.

N. B. Theſe contraſts ſtrike the mind and illuſtrate each other.

VII. He was married to the PRINCE of HEAVEN, the King of kings, and Lord of lords, the incarnate GOD of the whole earth.

This glorious Prince eſteemed the perſon of Hervey; he deſired to have his heart, Prov. xxiii. 26. he bore an ardent good will to his ſoul, and delighted in the thoughts of a vital union of ſpirits.

On the other hand, Hervey eſteemed the Prince of Peace; he deſired his vital preſence; he bore a ſtrong good will to his perſon and kingdom, and he found a ſweet delight in his love.

Thus a conjugal union began, which will never end to eternity; incomprehenſible dignity; the richeſt privileges of a Chriſtian, the rights of a Son of GOD, are the glorious effects and conſequences of this marriage, which leads us to obſerve,

VIII. That he was ennobled and enriched by all *kinds* of *union* with the eternal SON of GOD. There are *natural unions* of root and branches of the vine and its twigs, graft and ſtock, head and members, ſoul and body.—*Moral unions*, friend with friend, huſband and wife.—*Civil unions*, king and ſubjects,

captain and ſoldiers, counſellor and clients, advocate and criminals, ſurety and debtor, captives and redeemer, prieſt and offenders, phyſician and patients with broken bones, ſhepherd and ſheep, tutor and ſcholars*.—*Spiritual and divine union*, of ſoul with ſoul. This union reſembles that of the divinity and humanity in the one perſon of GOD the SON: this likewiſe reſembles the union of the three glorious intelligent agents in the undivided being of GOD, John xvii.

Note. Our underſtandings can go no higher into this glorious myſtery.

IX. He was a *Temple* of GOD the eternal SPIRIT. A temple is a peculiar dwelling-place of GOD, excluſive of all other perſons and things; it is a ſtructure built entirely for GOD, and conſecrated wholly to the adoration of his perfections, and the celebration of his praiſes: know ye not, that your bodies are the temples of the Holy Spirit? What an idea of the infinite dignity of a Chriſtian, and what refined and beautiful morals ſhould we have, if we lived like Hervey, under the lively ſenſe of this privilege? GOD the Spirit lived in his whole ſoul and body; he actuated his underſtanding and will, his conſcience and paſſions; he kept him as the apple of his eye, and hid him under the ſhadow of his wings.

X. His SOUL was brighter than the *viſible ſun* in the expanſe of *heaven*. The viſible ſun is dead matter; he was a living ſpirit; that ſun is void of thought; he was a thinking being to eternity—that ſun has no underſtanding; he had a power of mind, to diſcern all the perfections of GOD—That ſun has no ſelf-motion; his ſoul has eternal ſelf-activity in GOD.—That ſun has no choice of will; no power to do a thing, or let it alone; his ſoul, under grace, had a ſelf-determining power freely to chooſe CHRIST

* *Artificial union:* as foundation and building: corner ſtone, and the whole ſtructure. *Incorporated union:* as bread of life: meat and drink indeed. John vi. 43.

and

and vital holineſs. Thus you ſee, Hervey's ſoul was brighter and better than the ſun in the heavens.

SECTION II.

XI. His SOUL had greater *dignity* than all the fixed *ſtars* in the *univerſe*.

That excellent writer, the Aſtronomer and Optician, in Fleet-ſtreet, Mr. George Adams, in his late Treatiſe, obſerves, that it is now agreed, we have above 75 millions of fixed ſtars, which are all ſuns equal in magnitude to the ſun, in our ſyſtem.

And the greateſt of all practical Aſtronomers, Mr. Herſchell, when I viſited him on Monday, May 9, 1785, aſſured me he had diſcovered one hundred and ſixteen thouſand ſtars in fifteen minutes, with his incomparable teleſcope.

Now they muſt have an immenſe magnitude, and a pure innate light and fire, in order to be ſeen at all: but if we put all theſe into one ſcale, one ſoul of the immortal Hervey will outweigh them all! See Dr. Bentley's Sermons at Boyle's Lecture, No. viii.

XII. The *immortal ſoul* of this good man, was the *end* of the whole *creation*, viſible and inviſible, mortal and immortal, rational and material.

All things are for your ſakes, 2 Cor. iv. 15.

All things are your's, 1 Cor. iii. 21.

All angels, ſtars, ſuns, planets, empires, monarchs, beggars, good men, bad men, devils, all the damned millions of atheiſts, infidels, profligates, madmen, fools, heretics, tyrants, perſecutors, pains, diſeaſes, and death itſelf, are all put into the believer's inventory, and are parts of his Bank ſtock. Conſequently,

XIII. Hervey's SOUL poſſeſſed greater *riches* than all the banks of money in Europe, with the rich treaſures of all the jewellers in the whole world, joined to all the ſilver mines of Mexico and Peru, with all the gold and diamonds of the Weſt and Eaſt Indies.

Theſe

Theſe riches are nothing but dead matter, deſtitute of thought, life, intelligence, and reaſon. Much more without grace and holineſs, the image of GOD, the Redeemer, in all its moral perfections and glory.

The grand and ſublime ideas of the divine underſtanding, were hid in GOD from eternal ages, the archetypes of all creations, and eſpecially of elect ſouls, which were hid in the underſtanding of GOD, the Redeemer, were in part revealed to the ſoul of this great man.

XIV. He was the *heir* of the *world*, Rom. iv. 13. the *monarch* of the *univerſe*. See Dr. Witſius's ſublime ideas on this ſubject, Oecon. Book III. chap. x. ſect. 30, 31.

Our great father Abraham was the heir of the world, and all believers are joint heirs with him. What a noble idea of the dignity of a true Chriſtian does this thought ſupply! An heir of the whole creation: the wonders of ſpace: the revolutions of nature: the ſucceſſions of the ſeaſons: the alternate changes of day and night: the graces of the patriarchs, the great conceptions of the prophets: the magnanimity of the apoſtles: the fortitude of the martyrs: the ſcience of the reformed divines, with all the glorious gifts, ſermons, expoſitions, writings, and eloquence of the beſt and brighteſt preachers of the laſt and preſent age, are all for the ſervice and good of true believers.

XV. He had a *liberal* and *noble education* from the *omnipreſent* and incarnate GOD.

Hervey's tutors in human learning, were ſome of the worſt in the world; his divine tutor was the very beſt in the univerſe.

Education conſiſts in giving clear ideas of GOD—in cheriſhing right inclinations of the will and choice—in animating the paſſions, and regulating and directing them to proper objects, producing the fitneſs

and

and decorum of the whole deportment towards GOD and all mankind.

That great man, Milton, in his Treatiſe on this ſubject, conſiders a right noble and generous education as that which enables a man with wiſdom and juſtice, with goodneſs and greatneſs of ſoul, to perform all the duties which we owe to GOD, to ourſelves, and to our country, in ſuch a manner, under the aids of divine grace, as ſhall make us dear to GOD, and famous to all ages. Such an education Hervey received from CHRIST, his divine Maſter; it was conducted by CHRIST, with the utmoſt delicacy, with the ſweeteſt and moſt elegant decency, and which raiſed him to the utmoſt correctneſs of taſte: his faculties and paſſions were wrought up to moſt exquiſite perfection, and he had the cleareſt ſenſe of the grandeur and beauty of creation and revelation, above any other man I ever knew. How happy would it be to ſee thouſands of the preachers of Chriſtianity in England and France, educated in the ſame manner!

XVI. He had a SOUL formed to love and delight in the *natural* and *moral perfections* of GOD.

He had a clear ſenſe of the omnipreſence and eternity of the Deity, and he rejoiced in all the diſcoveries of his life and power; the almighty ſtrength and active exiſtence of GOD, was a noble and affecting object to entertain the ſublime taſte of his large and capacious ſoul: he could take in great ideas of the divine nature; he received new and uncommon diſcoveries of GOD with rapture and pleaſure.

The moral perfections of GOD are the ſame in kind with moral perfections in men and angels, though infinitely different with reſpect to degrees: the genuine idea of the word perfection is this, it is a capacity for virtue and happineſs.

The moral perfections of GOD conſiſt in the rectitude of his will, and the clearneſs and purity of his underſtanding; his will is invariably inclined to do what

what his pure mind ſees right and beſt to be done; conſequently we may conceive this clear idea of the moral perfections of the LORD JESUS CHRIST, that they conſiſt in a permanent and immutable principle which determines him to act in one particular holy manner, and not in the leaſt contrary to what his clear and boundleſs underſtanding perceives to be proper and right to be done. Hervey agreed with the great Polhill, in conſidering CHRIST as the mirror of all the divine perfections: without CHRIST we cannot have one glimpſe of the Godhead for our comfort and joy to eternity.

XVII. *All things* in *heaven, earth,* and *hell,* worked together for his temporal and eternal *good.*

All good things under the direction of Providence, did actually work for his benefit; good men and good books, eſpecially the Book of GOD, worked for his ſpiritual welfare; bad perſons and things were overruled by the wiſdom and power of GOD the SON, to make ſin more odious, CHRIST more precious, the devil more deteſtable, and the ways of GOD more pleaſant to his ſoul. This part of divinity is diſplayed with all the charms of eloquence, and brightneſs of imagination by Dr. Watts, in his diſcourſes on the Apoſtle's words, "All things are your's." But if any judicious and inquiſitive Chriſtian wiſhes to ſee this truth in all the force and glory of demonſtration, let him read the incomparable Charnock, in his Diſcourſe upon Divine Providence, 8vo, 1680.

XIX. The *holineſs of* GOD was the moſt agreeable *object* to *Hervey's* pure and illuminated *ſoul.*

The holineſs of GOD is the moſt ſhining purity of his nature and perfections, according to which, and with the moſt perfect reaſon he invariably operates in nature, providence, and redemption. GOD never thinks but with holineſs; he never ſpeaks in his promiſes and threatenings, but with holineſs; he never acts towards good men or bad, towards devils or angels

angels, but in a manner agreeable to the ſhining purity of his perfections.

Hervey loved the Scriptures for their ſpotleſs purity and holineſs; he had a clear perception of the purity of GOD revealed in Scripture; he had a vital union with that purity; he had a reſt in the holineſs of GOD with his will, and he delighted in it with all his beſt paſſions of love and joy; he loved every particle of pure light in the Scriptures. Thy word, O GOD, is very pure; therefore thy ſervant Hervey loved it: witneſs his excellent Letter on the Book of Job, written in Latin to the Rev. Mr. Thayer, near Northampton.

XX. He lived by *faith* in the inviſible and ever preſent GOD the REDEEMER, the friend and life of his *ſoul.*

He had a ſtrong perſuaſion of the power and grace of CHRIST to ſave: he received CHRIST's whole perſon into his ſoul, and he committed his all to CHRIST for time and eternity. Faith, true vital faith, was in him a ſettled confidence in the truth of CHRIST. Faith took CHRIST at his word, and truſted reſolutely and chearfully, in his free tranſparent promiſe. Faith treated CHRIST as an upright undiſſembling GOD.

Unbelief treats GOD as a liar, as a falſe-hearted being, who makes a voluntary diſagreement between his mind and ſpeech, and ſpeaks contrary to light ſhining in his underſtanding, with an intent to deceive.

Faith, on the contrary, treats GOD as true—true in his exiſtence—true in his conceptions without error—true in his intentions without hypocriſy—true in all his expreſſions without lying—true in his actions without unfaithfulneſs; and in this manner Hervey treated GOD, from the firſt moment of his eſtabliſhment in grace, till the laſt hour and moment of his life.

SECTION III.

XXI. He was a *glorious inſtance* and *example* of the true *dignity* and *pre-eminence* of *man*.

All dignity of ſoul ariſes from vital holineſs; all holineſs ariſes from a living union with the perſon of GOD the SON: and there can be no dignity without holineſs, nor holineſs without union. Man is equally fallen from GOD with the devils, only with this difference; we live in a world ſurrounded with goodneſs; they live in a world ſurrounded with darkneſs and deſpair.

Conceptions of the dignity of man are carried to a vaſt height and extent in the Night Thoughts and the Centaur, not fabulous, of Dr. Young; and amidſt a conſtellation of bright and beautiful thoughts, there are ſome extravagant and erroneous notions concerning the freedom of the human will, and the power of man to attain virtue. Hervey exhibited all this dignity without one ſpark of that pride and arrogance which eclipſes and diminiſhes the glory of ſovereign and invincible grace.

N. B. The dignity of man is diſplayed in the brighteſt and moſt beautiful light, by that excellent and incomparable ſcholar and divine, Edward Polhill, Eſq. in his Treatiſe on Union with CHRIST, 12mo. and his Palmarian Book, entitled *Speculum Theologiæ in Chriſto, i. e.* The Mirror of Divinity in the Perſon of CHRIST; which is equal, if not ſuperior to Dr. Owen's glorious book on the Perſon of CHRIST, 4to, 1679.

XXII. *Hervey* could never DIE; it was impoſſible for *him* to *die*; his divine LIFE was *immortal*, for his LIFE was hid with CHRIST in GOD.

The clear and diſtinct idea of life is this: that it is ſelf-motion, or animated exiſtence, but ſtill dependant upon GOD. When we ſpeak of life as ſelf-active exiſtence, we do not mean that this life exiſts without

out GOD; we live and move in GOD, according to the order of nature; and more ſo, if poſſible, according to the order of grace.

GOD alone is original and eſſential life: he only is the immutable and perfect life: he alone has eternal life in himſelf: and he only is the efficient life of all creatures. Natural life flows from him, as the GOD of nature: rational life flows from him as the GOD of reaſon: a gracious life flows from him as the GOD of grace: and a glorious life flows from him as the GOD of glory. Hervey knew that his life of nature, reaſon, grace, and glory, all flowed from CHRIST, the true GOD, and eternal life.

XXIII. His SOUL was moſt agreeable to the *taſte* and *conceptions* of the LORD JESUS CHRIST.

CHRIST had a clear ſenſe of the noble and beautiful qualities, which adorned the ſoul of this great man; and well he might, for he was the author of them all: he loved his ſoul, and took pleaſure in its proſperity; he loved to look at him, and as Dr. Witſius expreſſes it, to ſtand ſtill and feaſt his eyes with the beauties of a holy, humble, generous mind.

CHRIST could ſee more beauty in Hervey, than in the ſun and moon, the planets, and all the millions of the fixed ſtars.

He could ſee more beauty in this one holy ſoul, than in all the wicked monarchs, the profligate lords, the proud philoſophers, the artful ſtateſmen, and haughty conquerors of the whole earth.

There were a thouſand objects of CHRIST's taſte and delight in the ſoul of this one man; the ſincerity of his heart; the ſweetneſs and candour of his temper; the benevolence and beauty of his paſſions; the chearfulneſs of his mind; his ardent zeal for the divine glory; the new graces and affections that were riſing up continually; his habitual joy in GOD; his lively gratitude for divine mercies; his generoſity to all

mankind; his liberty of ſoul in prayer; his liberality of ſentiments towards all true Chriſtians; his grand and holy imagination; his pure friendſhip with CHRIST and all his people; his wonderful thoughts and images reflected from the greatneſs of his ſoul; and all theſe perfections and good qualities under the conduct of a delicate and correct taſte, aſcending to GOD in a flame of divine fire, were the objects of CHRIST's delight.

XXIV. His SOUL was a SUN in a dark *world.*

Who can meaſure the immenſe magnitude of the ſun? Who can declare the boundleſs extent of the capacities of a ſoul?

What language can deſcribe the light of the ſun in the fineneſs of its particles, the velocity of the motions of its beams, the expanſion of its rays, through unknown millions of miles, and in all directions every way, and every way equally through the boundleſs expanſe: the beauty of its colours, which are the grand cauſe of all the beauty in the univerſe?

The ſun diſcovers wonders; the ſoul of man diſcovers greater wonders: light reveals new, and great, and beautiful objects, to excite our love; light reveals ugly, terrible, and abominable objects, to excite our hatred: the light of grace in the ſoul, diſovers the beauties of heaven, to rouſe our eſteem and deſire. This light alſo reveals the horrible deformity of ſin, to the end, that we may hate it more than the damnation of hell. The purity of the beams of the ſun is very peculiar and remarkable: who ever knew that the foul ſteams of a dunghill, or the filth of a puddle, could defile the light of the ſun? And what moral impurity can defile the new nature in a holy ſoul? The ſun is moſt excellently uſeful in its chearing and enlivening rays, to make every thing pleaſant and joyful in the creation of GOD; but the emanations of grace, from Hervey's rich and glorious ſoul, has ſpread a greater chearfulneſs through the rational creation,

creation of GOD, and will continue to do ſo through millions yet unborn, quite down to the burning of the world. The ſun promotes univerſal fruitfulneſs in the ſpring and ſummer ſeaſons of the year: it is, under GOD, the great parent of univerſal fertility; but who can tell the amazing fruitfulneſs in holineſs and good works, which Hervey's writings, under GOD, have produced and cheriſhed in the believing world. The ſun has been unboundedly good and beneficial to all mankind every hour, for almoſt ſix thouſand years; the productions of Hervey's eloquent and divine pen have done *more* ſpiritual good to immortal ſouls, from the firſt hour of the publication of the Meditations amongſt the Tombs, to this moment, and will continue to ſpread their happy influence, till the day, when a nation ſhall be born at once, popery deſtroyed, the Jews converted, and the ſpiritual reign of CHRIST commence in its utmoſt glory.

XXV. This great MAN was happy to think of CHRIST's rejoicing in the habitable parts of the *earth*, and that his delights were with the *ſons* of *men*.

He knew that CHRIST could take two views of his people; he could view them in their apoſtate head, as guilty, and under obligation to puniſhment; as naked and expoſed to everlaſting vengeance; as full of the uglineſs and deformity of hell, and juſtly obnoxious to the vengeance of eternal fire. His ſoul was infinitely pleaſed to think that CHRIST could delight in his people, as viewing them cleanſed from guilt by his blood, and all obligation to puniſhment for ever diſſolved—as clothed with his divine and infinite righteouſneſs, and made perfectly ſpotleſs in point of juſtification before the divine tribunal—as adorned and ſweetened by the graces of the Holy Spirit, and made exceeding beautiful in point of ſanctification and goſpel holineſs: he ſaw that CHRIST could delight in his people, as rightfully entitled to

eternal

eternal glory in the heavens, and that this right was indefeasible and for ever the same.

XXVI. His excellent and holy SOUL, was superior in real *dignity* and solid *glory*, to all the unconverted MEN upon *earth*, and ANGELS in *heaven*. *Glory* is the fame of excellent virtue, attended with praise.—*Honour* is a state of dignity beyond the reach of just suspicion, superior to the influence of unrighteous censure, and in defiance of all the calumny in the world. *Honour* is the emanation of virtue, the renown of real holiness; it is a superior degree of resemblance to CHRIST, surrounded with praise.—Solid *glory* is the well-established fame of the nobleness and excellence of true religion, advanced to a very high degree, and surrounded with the esteem and approbation of GOD, and the rational applause of angels in heaven, and all good men upon the face of the earth.

XXVII. CHRIST was the sole *spring* and *source* of his divine *life*.

The nature and properties of his life flowed from CHRIST: he enlarged the extent of it: he preserved the calmness and serenity of it: he emboldened and strengthened it: He was the great increaser and feeder of his life: He spiritualized his genius, and increased the bent and taste of his life: He gave him a strong and invincible bent to pursue all the beauties of creation and Providence: He led him into the superior beauties of Scripture, and taught him the simplicity, energy, and spirit of the sacred originals. This rendered him superior to most scholars and divines, in explaining and illustrating the inspired Scriptures of GOD.

XXVIII. He felt an unbounded ardor of JOY in GOD, the REDEEMER, as issuing from different *funds*, and flowing from distinct *fountains* into his happy SOUL.

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All the funds of joy; all the fountains of ſweet and ſolid pleaſure; all the mighty ſprings of triumph and tranſport, are to be ſought and found in the perſon and offices, in the righteouſneſs and blood of GOD the SON. Joy is pleaſure; pleaſure is an agreeable ſenſation of the ſoul, ariſing from the preſence and fruition of the ſupreme good, with the proſpect of enjoying that good, without any loſs to eternity.

It is the will of GOD, that every true believer ſhould have ſtrong conſolation.

Conſolation is the relief of the mind under any trouble, ariſing from the preſence of a good, outbalancing the evil which we feel or fear.

Conſolation, may be ſaid to be ſtrong, when it has a firm foundation, and is made victorious over all oppoſition, and felt to be durable without ruin or decay.

GOD's people have the firmeſt ground for everlaſting joy in the exiſtence and perfections of the living and true GOD.

Believers rejoice to think of the certainty of the divine exiſtence, and every perfection of Godhead is the ground-work of their joy: they rejoice in all the relations of GOD to them, as he is the *Creator* of their exiſtence, and the *Owner* of their exiſtence, with all their powers and good qualities; they rejoice to think that GOD is the *Governor* of their exiſtence: they feel with unſpeakable pleaſure, that he is the *Benefactor* of their being; and that all the ſtreams of light, life, liberty, and purity, flow from GOD, through the perſon of CHRIST, into their happy ſouls: they rejoice to feel that GOD is the eternal *Judge* of their exiſtence, and that their immortal being and happineſs will be determined by the immutable volitions of his will. They rejoice in the divine inſpiration and authority of the Scriptures; they believe the doctrines revealed; they obey the precepts preſcribed, and live upon the bleſſings promiſed. They rejoice in the perſon

perſon of CHRIST, as GOD-MAN: his eternal divinity, is the object of their faith, love, and adoration: they rejoice in the conſtitution of CHRIST's perſon, as the moſt glorious manifeſtation of the wiſdom, love, and power of the Godhead: they rejoice in the *fitneſs* of his perſon, to do them good; in the *fulneſs* of his perſon, to give them all poſſible good; in the *greatneſs* of his perſon, to excite in them the higheſt ardor of aſtoniſhment and delight: they rejoice in the power of his arm, to ſave to the very uttermoſt; that is, to the uttermoſt of their dangers, of their deſires, and immortal duration: they rejoice in the gracious willingneſs of his heart to ſave, and that he feels all the infinite delights of a GOD, in the ſalvation of all his people, without the leaſt loſs or diſappointment: they rejoice in the *beauty* of his perſon, to endear himſelf to their ſouls, and to make himſelf eternally precious in their eſteem.

They rejoice in his three offices of prophet, prieſt, and king: his offices conſiſt in the different modes of the manifeſtation of the divine perfections: his wiſdom removes the plague of darkneſs from their underſtanding: his obedience and ſatisfaction removes the plague of guilt from their conſciences: his Almighty Power, blended with Grace, removes the plague of ſtubbornneſs from their will and affections: he demonſtrates to the mental eye of their faith, that he is able and willing, and commiſſioned, and ſworn into his offices, by GOD the FATHER. He has perfectly ſatisfied GOD's juſtice by his death: he has perfectly pleaſed the divine holineſs by his obedience; and he has opened up the profoundeſt depths of GOD's heart, as containing none but thoughts of peace, and no thoughts of evil.

They rejoice to ſee that CHRIST, as a wiſe prophet, has unravelled all the devil's plots which they could not diſcover; that CHRIST, as a meritorious prieſt, has anſwered all the devil's charges, which they

they could not deny: that CHRIST as an omnipotent GOD and King, has broke and conquered all the devil's forces, which they could not reſiſt.

Another fund or fountain of joy to true believers, is the intereſt and kingdom of CHRIST in the world. CHRIST's intereſt does not conſiſt in external forms and ceremonies; in worldly glare and grandeur; but in vital holineſs implanted in the ſouls of men; in a divine nature created, and every moment ſupported by GOD the Spirit. This conſtitutes the true glory and ſolid greatneſs of the Church of CHRIST upon earth: it wants no ſupport from the arm of mighty kings; the arts of deep politicians; the wiſdom of proud philoſophers; the harangues of eloquent orators; the riches of wealthy bankers; or the glittering trappings of gold and jewels. Theſe are all extraneous and foreign to the true intereſt of CHRIST; and though he condeſcends ſometimes to make uſe of them, yet he can do without them to all eternity.

True believers rejoice in the proſpect of the ſpiritual reign of CHRIST, in the latter day glory.

They conſider, in the light of prophecy, and with an eye of faith, that there will be a vaſt increaſe of ſpiritual knowledge all round the world: that *Holineſs to the* LORD *ſhall be written upon the bells of the horſes*; that is, that all the common employments of life ſhall be conſecrated by holy ſouls to the glory of CHRIST; and that love to each other, will be every way proportionable to their holineſs towards GOD: they view with rapture and pleaſure, the vaſt extent of this knowledge, holineſs, and brotherly love: it will ſpread all round the globe, from pole to pole; and every empire, kingdom, and ſtate, with all the iſlands of the ſea: in ſhort, every habitable ſpot that rolls at the foot of CHRIST's throne, ſhall be waſhed in his blood, clothed with his righteouſneſs, and adorned by the graces of his Spirit. All the enemies of the church will be utterly deſtroyed, and all the

Pagans, Mahometans, Papiſts, Jews, and the whole world of Proteſtant infidels, that will not bow to the ſcepter of CHRIST's grace, ſhall break under the iron rod of his juſtice. They view with joy the ſubmiſſion of all the kings and queens, the nobles, and mighty men of the earth, to the church of CHRIST. GOD declares that they ſhall bow down to the ſoles of her feet. They conſider, with joy, that this ſpiritual proſperity will be of longer continuance than any period of happineſs ſince the creation of the world: they view with joy the converſion of all the twelve tribes of the Jews, their acceſſion to the church of CHRIST; their full and univerſal return to their own land, and their being placed in holineſs and honour at the head of all the nations upon earth. In the light of faith they view the LORD JESUS CHRIST, after a ſhort period of the drowſy Laodicean ſtate, deſcending from heaven with a ſhout, with the voice of the archangel, and the trump of GOD; and the dead in CHRIST ſhall riſe firſt. They ſee in the morning of the thouſand years, the whole world of GOD's elect ſtanding upon their feet: in one moment they ſee the living changed, and the whole aſſembled world of holy ſouls in their new-raiſed bodies aſcend as ſwift as light to meet the LORD JESUS in the air: they ſee them ſtand at the right hand of CHRIST. In a moment, in the twinkling of an eye, the conflagration will begin; the earth, with all her works, ſhall be burned up; the loftieſt mountains, which are twenty thouſand feet high, ſhall be diſſolved like a pile of ſnow; the ſolemn temples, the gorgeous palaces, the moſt populous cities, with the pooreſt villages, and the vileſt cottages, ſhall be blended in one promiſcuous ruin: the wicked, which are then living, ſhall have their bodies diſſolved into aſhes by fire, and thoſe aſhes ſhall be thrown under our feet: they ſee the creation of the new heavens and the new earth: they ſee the New Jeruſalem formed, the walls erected,

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the gates made of ſolid pearl ſet up, the ſtreets paved with pure gold like tranſparent glaſs; the river of life running through the city; the tree of life ariſes and ſpreads its branches, with their twelve manner of fruits, over the whole breadth of the river: they deſcend with their glorified LORD, and here they reign as kings a thouſand years. In the light of faith, they ſee the grand employment of the inhabitants of the new earth: they ſee them all ſparkling with holineſs, and every Chriſtian as a mirror to reflect the ſun beams of his REDEEMER's countenance: all our labours, ſervices, ſufferings, will then be reviewed, and GOD our SAVIOUR will reward his own grace. In the evening of this day, and at the concluſion of a thouſand years, they ſee their glorious LORD aſcend into the expanſe of heaven, with all the millions of his ſaints with him: they ſhall ſtand at his right hand: they will ſee the wicked dead all ariſe: in a moment they ſhall ſtand upon their feet; their characters will be all declared; the qualities of their wicked hearts all diſplayed: their ſprings and motives of action laid naked and open to the whole aſſembled world of ſaints, angels, and devils: their final ſtate of miſery will be fixed: they muſt hear the ſentence, *Depart ye curſed into everlaſting fire, prepared for the devil and his angels.* It is the language of infinite hatred; it implies the everlaſting averſion of GOD's nature to the wicked: they are words that contain indignant ſcorn and contempt: they imply an unalterable reſolution in GOD's nature and will, never to relent: the wicked ſhall be driven off firſt; CHRIST and his people ſhall keep the field of victory and triumph. In the light of faith, they ſee the tranſports and horrors of the two eternal worlds; the one to demonſtrate pure juſtice without any mercy, the other to diſplay infinite grace in all its brightneſs, to all eternity.

Theſe are ſome of the funds or fountains of the Chriſtian's joy; and from theſe fountains Hervey's

ſoul was richly repleniſhed, all through the laſt twenty-ſix years of his happy life.

XXIX. He was a truly LEARNED MAN in the SIGHT of GOD.

Learning conſiſts in a clear knowledge of books and facts, in a juſt acquaintance with the characters of men, times and ages, antient and modern; in an accurate and ſagacious ſearch into the ſprings and cauſes of things, in order to explain the laws and operations of nature, the rational and immortal powers of man, his connections with GOD, his dependance upon him, and obligations to love and adore him; his connections with mankind, and with the whole univerſe, that we may point out and purſue the great ends of our eternal exiſtence; the beſt uſe of our rational capacities; the higheſt taſte for our virtuous enjoyments; the wiſeſt application of our nobleſt faculties to poliſh and dignify our nature, and advance the glory of CHRIST as the true cauſe of our exiſtence, and the ſource of our holineſs and happineſs.

In all theſe views Hervey was a truly learned man.

Knowledge is the conception of ideas of truth; and comparing them with each other, and diſcerning their agreement with each other, or their difference from each other, and from the nature of things.

A learned man is one who has a large ſtock of clear ideas upon all the ſciences or branches of knowledge, and who is able beautifully to diſcourſe upon any ſyſtem of ſpeculative or practical truth, ſo as to inſtruct and pleaſe mankind.

There were few of the liberal ſciences with which Hervey had not a familiar acquaintance, but he had the wiſdom to purſue thoſe moſt which were beſt adapted to his genius and taſte. With his uſual ſimplicity and ſweetneſs of temper, he has ſaid to me, "My friend, I have not a ſtrong mind; I have not "powers fitted for arduous reſearches, but I think I "have a power of writing in ſomewhat of a ſtriking

"manner,

" manner, ſo far as to pleaſe mankind, and to re-
" commend my dear REDEEMER." Happy if all our learned men were to make the ſame uſe of their genius and talents.

XXX. He was truly a WISE MAN in the ſight of GOD.

Wiſdom conſiſts in the ſtrength of the underſtanding, to conſider the relation of things under the notion of means and ends, and their fitneſs or unfitneſs, to promote our holineſs and happineſs.

This is true wiſdom to know the grand end of our exiſtence, and the very beſt means of purſuing and attaining that end: the devils knew that Hervey was a wiſe man; good men and angels knew that he was a wiſe man; the LORD JESUS CHRIST loved him as a wiſe man; the divine FATHER and HOLY SPIRIT delighted in him as a wiſe man; that bleſſed Author of all wiſdom and goodneſs had taught him to be wiſe; he enabled him to propoſe the very beſt end of his exiſtence; he taught him to uſe the beſt means to attain that end; he aſſiſted him as to the circumſtances of action, to do every thing in the fitteſt time, and moſt beautiful manner: he taught him to ſecure himſelf from all bitter repentance, and ſorrow for doing wrong: he ſecured him from wiſhing that he had taken better meaſures, and uſed better means to attain his end. In a word, he taught him to know CHRIST's righteouſneſs, which made him a wiſe man: he taught him to love CHRIST's perſon, which made him a good man: he brought him into a vital union with CHRIST's heart, and a ſweet fruition of his eternal love, which made him an happy man.

Hervey was truly prudent in the ſight of GOD: as wiſdom is practical knowledge, ſo prudence is practical wiſdom.

Guarding againſt repentance, chagrin and diſappointment, is the hardeſt part of prudence, and where almoſt all men fall and fail.

Hervey

Hervey did not fall or fail in this point, with reſpect to the final iſſue of things; but before he attained his ſtrength of mind and underſtanding, to enjoy his GOD and SAVIOUR in a free and full union of ſoul with ſoul, he hurt his health by night ſtudies, and broke his delicate conſtitution beyond the power of recovery. Here it was that the great Toplady miſtook his way, and ruined his health; the great John Milton loſt his eyes by the ſame miſtaken ſtep. Theſe three men were truly wiſe, and are now eternally happy: but let us never make them patterns for our imitation in that, which was the greateſt blunder of their lives.

SECTION IV.

XXXI. Hervey was a happier man than all the millions of the wicked on the face of the earth. See this diſplayed in his ſublime and beautiful triumph and gratitude to CHRIST in his noble rhapſody on the bleſſings of the Goſpel, Dialogue XVII. In order to your poſſeſſion of this noble rhapſody, you muſt feel that rich aſſurance of faith, Dialogue XVI. It is of infinite conſequence for a Chriſtian to uſe the moſt ſtrenuous exertions in prayer to CHRIST, for this great aſſurance of faith, and boundleſs joy in the bleſſings of the Goſpel.

GOD's people live below their dignity and privileges in CHRIST: they fail exceedingly in their practical regards to CHRIST: they do not live up to the height of their being in union with GOD the REDEEMER, who is the light, life, and glory, of every true Chriſtian.

Here Hervey excelled, and was a pattern to all believers to the end of the world.

If you compare Hervey with all the great men of Greece and Rome, you will ſee him ſuperior in happineſs and holineſs, in wiſdom and dignity, above all the heroes of antiquity. You will ſee in him ſuch pre-

pre-eminence in ſublime tempers and delicate taſte, that you will not bear with patience the compariſon: you will think it an inſult upon his memory to mention the greateſt men of Greece: ſuch' were Socrates and Plato, Ariſtotle and Ariſtides, Homer, Demoſthenes, and Epictetus. If you inſtitute a compariſon between him and the greateſt men among the Romans, there is not one man that will bear to be mentioned with him. You will turn away your face with diſdain upon the mention of Scipio and Cato, Virgil and Horace, Cicero and Quintilian: and even Seneca's temper and conduct will not bear one moment's compariſon. In a word, if you go through all Plutarch's lives, and compare them with the divine and Chriſtian graces, the ſweet and ſocial affections which ſhone in Hervey's temper and life, you will find that Hervey ſhines like the ſun in the expanſe, which extinguiſhes and drowns all the light of the ſtars by his ſuperior brightneſs.

If you compare Hervey with all the moſt celebrated geniuſes of modern times, he will appear to great advantage on the compariſon. Call up to view Shakeſpeare, Pope, Bolingbroke, Hume, Hobbes, and Lord Herbert. Go over to France, compare Hervey with Voltaire, and all the herds of infidels: what do you think of him now, when ſet in contraſt with ſuch ſaints as theſe. O Hervey! the palm is thine! for ever thine.

Compare Hervey with Fauſtus Socinus, whoſe famous words are theſe,

" *Præcepta veteris Fœderis maxima ex parte ejuſmodi*
" *ſint, ut difficile ſit creditu, illa* DEO *manare, adeo vel*
" *levia, vel vana, vel ſuperſtitioſa, vel etiam ſtulta ac ri-*
" *dicula, et in ſumma, parum* DEO *digna videri queant.*"

In Engliſh thus:

" The precepts of the Old Teſtament are, for the
" moſt part ſuch, that it is hard to believe that they
" proceed from GOD: they are either ſo light, or vain,

or

" or ſuperſtitious, or even fooliſh, or ridiculous; and " upon the whole, they ſeemed not to be worthy of " GOD." Here is one ſpecimen out of a thouſand of Socinus's great piety!

See this paragraph in his firſt volume folio, page 499, of the Amſterdam Edition, 1656.

One more proof of Socinus's great piety in his capital work *De Chriſto Servatore*, Part III. Cap. vi. page 204. Vol. II. of his Works ſpeaking of the SATISFACTION of CHRIST, has theſe words:

" *Ego quidem non ſemel ſed ſæpe id in ſacris monimentis* " *ſcriptum extaret; non idcirco tamen ita rem prorſus ſe* " *habere crederem, ut vos opinamini.*"

The Engliſh of which paſſage is this:

" As for my part, indeed, though ſuch a thing " (i. e. the ſatisfaction of CHRIST) ſhould be found " not once, but frequently in the ſacred records; I " would not, on that account, believe it to be ſo."

Surely the remark of Dr. Witſius is juſt: " *Quando de reipſa liquet, ſemper pro Deo contra ſtultæ rationis* " *noſtræ cæſpitationes ſtatuendum eſt. Monſtrum horrendum infandæ hæreſios et profanæ arrogantiæ parturit* " *qui quod Socinus facit non erubeſcit ſcribere.*" De Oecon. Lib. II. Cap. v. Sect. viii.

" When the fact is plain, we are always to vindicate " GOD againſt the ſophiſtry of our fooliſh reaſon- " ings.—That man is certainly the author of a " monſtrous, horrible, and deteſtable error, who, like " Socinus, is not aſhamed to write the above words."

Let us now ſeriouſly compare the temper and piety of Fauſtus Socinus with James Hervey. Let us view our author in his temper towards GOD the Father: his clear perception of the divine perfections: his ardent love to the beautiful nature of GOD: his high veneration for the divine MAJESTY: his truſt in GOD's faithful promiſes: his obedience to the orders of the divine law, and moſt affectionate communion with GOD, in providence and grace.

View

View him in his temper and disposition towards God the Son: he had a clear understanding of Christ's eternal divinity; a lively faith in his righteousness and blood; a most delightful union in heart, with his personal beauty; a most accurate imitation of his perfect example; an humble submission to his infallible dictates; with an incessant dependance on his powerful intercession, founded on his satisfaction.

View him in his temper and conduct towards God the Holy Spirit. He regarded Him as the spirit of wisdom and revelation, Eph. i. 17. He loved him as the spirit of truth, John xiv. 17. He confided in him as the spirit of comfort and strength, John xiv. 26. Colos. i. 11. He applied to him as the spirit of holiness, Rom. i. 4. and he rejoiced in him as a spirit of love and goodness, Psalm cxliii. 10.

View Hervey in his temper towards himself, as the result of union with Christ. He was humble in the opinion of his own understanding and goodness: he was meek and patient, and contented in his station: he was chaste, sober, and temperate in his appetites: he had the fortitude of the lion, the wisdom of the serpent, and the harmlessness of the dove.

Consider Hervey in his temper and conduct towards all mankind: the Spirit of Christ influenced his heart, and gave him an aptitude to excel in benevolence and beneficence: he had a tender mercy to the souls and bodies of men: he had a spirit of generous forgiveness to all offenders. Union with Christ, produced in his soul a temper of justice, truth, and candour. Faithfulness shone in his universal conduct. Sincerity and tenderness, punctuality and perseverance, in good works, under the direction of prudence, adorned all his actions, and rendered him a lovely object to men, to angels, and even to God himself.

Now compare this person with Faustus Socinus, and see which is the greatest Christian. See the Life

of Faustus Socinus at large, by Mr. Toulmin, 8vo. 6s. With respect to morality, these are his genuine sentiments, which you may see in his Exposition of the 5th chapter of Matthew, and many other parts of his works. "He believed that officious lies are "lawful: that the motions of concupiscence are not "vicious: that idle or obscene words, gluttony, "drunkenness, riot, luxury, and all impure desires "and lusts, were not forbidden till CHRIST's time, "and consequently were no sins."

XXXII. Mr. Hervey was remarkable for a spiritual understanding of the revelation of the Gospel, concerning the divine person of the eternal SON of GOD.

He clearly saw in the light of vital faith, that GOD the SON, was the glorious mirror of all the divine perfections, and the repository of all evangelical truth. He viewed him as that adorable object, in which alone the wisdom of GOD was displayed in the most transcendent light and beauty: having a sweet association and union of the divine and human nature in one person; and in whom was to be seen the richest conjunction of justice and mercy in GOD. In the sufferings of this adorable person, he saw a most wonderful conjunction of punishment and obedience, and a rich association of full satisfaction and infinite merit, even the merit of all possible grace; and affording a rich example of the beauty of grace, to excite our imitation.

Hervey clearly saw, that CHRIST in the characters of Saviour and Redeemer, exceeded that of Creator and Preserver, in the most amazing and transcendent degree.

XXXIII. These sublime views of the wisdom of CHRIST in our redemption, were attended with prospects of equal brightness and beauty, with respect to the goodness of CHRIST. How great is his goodness! How great is his beauty! Zech. ix. 17. CHRIST,

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in giving himſelf *to* us and *for* us, has given us a greater gift than all the legions of angels and millions of worlds—and the manner in which he gave himſelf was ſo ſweet, ſo condeſcending, and generous, as tranſcends all expreſſion and conception of his people to eternity!—If we conſider to whom CHRIST gave himſelf! to us, that were creatures leſs than nothing, and worſe than nothing—and if we recollect the infinite evils, moral as ſin; and natural evil, which is puniſhment; which are the two greateſt plagues in the world!—If we view all the goods CHRIST has procured, temporal, ſpiritual, and eternal. Temporal for the body; ſpiritual for the ſoul; and eternal goods for ſoul and body in heaven. If you conſider the eaſy and free manner and grounds on which we enjoy this ſupreme good, and that GOD the SON, comes nearer to us in a double union, than he did to Adam in Paradiſe: by a perſonal union of his divine with his human nature, and a vital holy union with our ſouls, what objects which were hid in GOD from eternity, are here laid open; and what raviſhing entertainments did they yield to the holy and contemplative ſoul of this great and good man!

XXXIV. From a view of the wiſdom and prudence in harmony with the juſtice and mercy of GOD—of the harmonious conjunction of puniſhment and obedience: of the beautiful union of ſatisfaction and merit in the actions of CHRIST: and the wonderful conjunction of the merit of all grace, and of example, by its divine beauty, to allure imitation: from all theſe views, Hervey's ſoul was mightily excited and rouſed to ſeek and practiſe the moſt exquiſite holy prudence and diſcretion.

Religious prudence is an ability of judging what is the very BEST in the choice of ends and means. Prudence is the leading grace in vital godlineſs; for without prudence to guide and guard all the virtues and graces, every virtue would be tarniſhed, and

every grace would be distorted or put out of place; every virtue would degenerate into a folly or a vice; religion would degenerate into atheism or superstition; zeal into bigotry and persecution; temperance into austerity; courage into rashness; humility into abjectness and meanness of soul; meekness into an insipid temper, or rise into anger, fury, and malice; diligence into anxiety or slothfulness; love into a foolish fondness or violent hatred; chastity into lust and impurity; friendship into a doating idolatry, or into aversion, loathing, and disgust.

Thus we might go through all the virtues and graces, and shew that every virtue would be spoiled, every grace would be tarnished, without prudence to guide, and guard them in their exercise.

His PRUDENCE judged of the best end, and the best means adapted to the very best end.

Prudence gave him a knowledge of PERSONS, and a knowledge of ACTIONS.

1. A KNOWLEDGE of himself: his natural powers, genius, or aptitude to excel in divinity, philosophy, and eloquence; his taste and bias of temper; his real abilities, knowledge, and consequence to the world.

2. His KNOWLEDGE of other MEN: their capacities, passions, quality in life, bias of mind.—Humours, fancies, foibles.—Favourite tastes, education, and real characters in the eye of GOD.

His PRUDENCE included a knowledge of ACTIONS: the intrinsic nature of actions—the estimate of actions in the eyes of all the world—the circumstances of actions—the effects of actions. or the genuine consequences that flow from good and bad actions, according to their nature and genuine tendency.

1. He had a keen perception of the intrinsic nature of actions, as full of goodness and dignity, or malignity and baseness, as adorned with beauty, or tarnished

tarnished with deformity! as enlivened with pleasure, or attended with pain and misery. He thoroughly understood all actions, whether good, evil, or indifferent.

2. He had a strict regard to the estimate of actions in the eye of the world, whether they were of good report, or evil report, amongst mankind. His exquisite prudence always enquired, "Will the action "give a handle for censure? Will the action be of- "fensive to friends, or scandalous to be reported by "enemies? Is the action of evil report, or good re- "port, in the eyes of bad men or good men?"

3. He gave a keen attention to the *circumstances* of actions, with respect to the *time when*, the *place where*, and the *manner how*, they were done.

4. His consummate prudence observed the consequences of actions: it was this prospective faculty that was the chief characteristic of his true manly prudence. He could foresee events at a distance, and he provided accordingly. It was from this that his prudence came to be of so great importance and advantage in the conduct of life.

In order to his forming this judgment of future consequences, his prudence kept in view the time past. He always reviewed the actions and deportment of his life, and by comparing similar causes and events, he proceeded with a greater confidence and bravery of mind, because he knew that the same things come round again in human life.

Prudence is the art of conjecturing. The objects of science are things essentially true and necessary. The objects of prudence are things contingent, which may fall out one way or another. He knew that it was well worth our while to come as near to certainty as possible, and to regulate our conduct accordingly. Now, in this uncertainty of events, what did this wise man do? He observed, as for his life, these maxims of prudence.

Maxim

Maxim I. He attempted nothing from which there was a proſpect of more evil ariſing than good.

Maxim II. He did what appeared moſt adviſeable, and committed the event to Providence.

Maxim III. He conſidered the uncertainty of things, and made allowance for it in the ſchemes which he formed, and the hopes and expectations which he entertained. Upon the whole, theſe two things he conſidered as eſſentially neceſſary to the idea of prudence.

1. Due conſultation concerning ſuch things as demand it, in a right manner, and for a competent time, that the reſolution taken up may be neither too haſty and precipitant, nor too ſlow.

2. A faculty of diſcerning proper means, when they occur.

To the perfection of his prudence, he had three things that were very remarkable.

1. A *natural ſagacity*; prudence to appear with any luſtre and beauty muſt, in part, be a gift of the God of nature, though in the grand affair of all, the ſalvation of our ſouls, it is our happineſs that every convinced ſinner is welcome to be prudent in giving up his ſoul to God the Redeemer; to be ſaved by his precious blood, and imputed righteouſneſs.

2. A firm *preſence of mind*, and ſuch a ready turn of thought, as helped him to expedients on a ſudden puſh, when he had no time to make many reflections. The Duke of Marlborough was remarkable for this preſence of mind in the day of battle; but no Marlborough had more fortitude than James Hervey.

3. *Experience*, or knowledge, gained by obſervation, made on men and things. This was of great uſe to improve his natural ſagacity. The Book of Proverbs is the reſult of obſervation and experience, aided by the inſpiration of the Holy Spirit, and no man was ever more attentive to that book.

XXXV. Hervey

XXXV. Hervey had a very deep and powerful ſenſe of the holineſs of GOD conſtantly abiding on his ſoul and conſcience, and exciting him to the moſt intenſe hatred of ſin; or a deſire to have an eternal diſunion from it.

He conſidered holineſs as the beauty and glory of the divine nature, and as the ſhining purity of the nature, powers, and affections of man. Yea, he conſidered it as a thouſand times more divine than the ſoul itſelf. He ſet this glorious attribute before his MENTAL EYE; and conſidered what manner of perſon he ought to be in all holy converſation and godlineſs. GOD ACTS LIKE HIMSELF. He acted like GOD. He judged that his decorum of temper conſiſted in an holy aſſimilation to the moral qualities of GOD our SAVIOUR, and to reſemble his imitable perfections: to be full of love, mercy, holineſs, and patience, as CHRIST is. This is to be, and act like a Chriſtian. One ſhining virtue or another of GOD was continually breaking out from Hervey's heart, to tell the world that he was a true Chriſtian: his love and mercy to his fellow creatures declared his ſenſe of the infinite love and mercy of GOD to himſelf: his patience under injuries bore a reſemblance to thoſe riches of forbearance, which GOD the SAVIOUR exerciſed towards his own ſoul.

All his holy graces appeared as ſo many rays of GOD, who is the great fountain and pattern of holineſs. He walked worthy of GOD, and in imitation of CHRIST: and this was to walk condecently to himſelf; and in an high correſpondence to the DIGNITY of a CHRISTIAN. GOD does all things for himſelf, for his own glory; and Hervey's aim was to do all things for GOD; an higher and nobler end than GOD cannot poſſibly be; and nothing ſhort of this would ever content the ſoul of this great and generous man of GOD.

Read the immortal work of Polhill on the Holineſs of GOD, page 26—41. *Speculum Theologiæ in Chriſto*, 4to.

4to. 1678. The richeſt book ever written in the Engliſh language; a book unknown, and conſequently diſregarded.

XXXVI. This great and wiſe man had the higheſt veneration for the eſſential and immutable juſtice of GOD.

That attribute, which all wilful ſinners abhor: that glorious divine perfection which Socinians would be glad to have deſtroyed; or for ever cloſed up in GOD without one ſingle exertion againſt ſin or ſinners.

This attribute, in all its glory and terror, Hervey loved and adored: this was the grand reaſon why he fled to CHRIST's righteouſneſs, and rejoiced in the bleſſed plan of ſalvation; a plan in which we ſee wonders upon wonders: miracles of power uniting with miracles of mercy, and all the TERRORS of JUSTICE mingling with the triumphs of everlaſting grace. Salvation would not, it could not take place, without a full proviſion for the utmoſt rights and demands of eternal juſtice: nor would Hervey have taken pleaſure in his own ſalvation, if it could have been effected at the expence, eclipſe, and ruin of GOD's natural and eſſential juſtice.

The ſum total of religion is, to imitate the GOD we adore.

Hervey had a divine permanent principle in his will, determining his ſoul to actions of juſtice; and not the contrary. He was juſt in his diſpoſitions towards GOD, in giving him the full glory of his grace in the juſtification of a ſinner. Juſt in his temper to GOD the Son, in giving him the whole glory of his precious imputed RIGHTEOUSNESS. Juſt in his temper towards GOD the HOLY SPIRIT, in giving him the full glory of regeneration and conſolation. Juſt to the Church of CHRIST, and to all mankind; and juſt to his own ſoul, by ſeeking his eternal happineſs and ſalvation.

Let

Let us now proceed to conſider Hervey in that point of light in which conſiſts the ſolid glory and real greatneſs of a believer, and a preacher of the Goſpel.

XXXVII. He had the higheſt eſteem and admiration for CHRIST as GOD the Truth, Deut. xxxii. 4. Iſai. lxv. 16. The amen or truth, Rev. iii. 14. The truth and the life, John xiv. 6.

When man departed from GOD, he intirely fell out of the truth into the eſſence and ſpirit of the father of lies.

The greateſt lovers of truth I ever read were, Dr. Witſius, Edward Polhill, Eſq. Dr. Owen, Stephen Charnock, Dr. Gill, and John Brine: and Hervey was equal to them all in ardent love of eternal divine truth in the perſon of GOD the Son, CHRIST JESUS our LORD.

Hervey had the higheſt ſtrongeſt faith in CHRIST's exiſtence as the TRUE GOD, and not an unexiſting fiction. All mankind treat CHRIST as a cypher and a lie, till omnipotent grace changes the qualities of the ſoul. Then, and not till then, they conſider GOD the REDEEMER, as the greateſt reality of exiſtence and nature, above all created perſons and things.

The truth of CHRIST's exiſtence is ſo real and great, that nothing in the univerſe is ſo ſure and certain.

All things are fictions and ſhadows, when compared with Him. And ſo Hervey treated all creation: he conſidered the earth and ſtarry heavens as ſhadows without CHRIST. All trees, and plants, and flowers; all gold and ſilver, and precious ſtones; all birds, and beaſts, and fiſhes, as fictions and cyphers, ſeparate from CHRIST.

When he compared the real and glorious exiſtence of GOD the Son with kings, ſtateſmen, and philoſophers, he conſidered them all as bubbles and fictions of a moment. All the nine hundred millions of

mankind on the face of the earth, he conſidered as ſhadows, as a lie, a dream; as fictions and painted nothings before GOD! GOD incarnate! GOD every where preſent! GOD all in all!

He conſidered and revered the truth of CHRIST's conceptions, in oppoſition to error and miſtake. This conſiſts in CHRIST's infinite underſtanding, having a true perception of the nature of all things, in oppoſition to a miſtaken apprehenſion of the nature of things in heaven, earth, and hell; and in the nature, powers, and moral qualities, of actions in men, devils, and angels.

He had the higheſt eſteem for the truth of CHRIST's intentions, in oppoſition to hypocriſy. Hypocriſy is diſſimulation in the moral diſpoſition and character: it is not acting up to a permanent principle of ſincerity and truth. The eſſence of hypocriſy conſiſts in appearing different from the reality of internal ſentiments. Hervey knew that GOD our SAVIOUR is not an inſincere being, of a double diſſembling heart. His intentions are all pure, and tranſparent to the very bottom of his being. He hates hypocriſy in men and devils with his whole ſoul; and will he ever practiſe it himſelf?

He loved the truth of GOD the Son in his expreſſions, in oppoſition to lying and falſehood. GOD the REDEEMER ſpeaks out his heart in doctrines and facts; in predictions of future events; in laws and precepts; in threatenings and promiſes. He never ſpeaks contrary to truth ſhining in his underſtanding. There is no voluntary diſagreement between his mind and ſpeech in all that he ſays to good men and bad. This great and good man had the higheſt confidence in the promiſes of GOD; and he compoſed little collections of thoſe promiſes, and gave them away in thouſands, to be paſted within the covers of the bible.

Hervey had the higheſt eſteem and veneration for the truth of GOD in his actions, in oppoſition to

ficklenes

ficklenefs and unfaithfulnefs. He rejoiced with full confidence in the thought that there can be no difagreement between his declarations and actions. God's promifes, laws, threatenings, doctrines, prophecies, all harmonize, coincide, and agree with his uniform conduct and actions in Providence. He formed a very clear idea of the truth of God, in his underftanding, which removed from his conceptions all fictitious, fabulous, and imaginary exiftence. Millions of mankind treat God as a fictitious being, a feigned God, an imaginary being. Men treat God as nothing, and a lie; and they treat this world in its fenfual lufts, fordid riches, and vain honours, as the only real and folid good in the univerfe. This they do every moment of their lives. Not fo this wife and holy man. He viewed the truth of God as removing from his conceptions all ideas of error in God's underftanding; all miftakes in his perceptions and ideas. God has no mifapprehenfions of the nature of men or angels, or the quality of moral actions. God has no mifconceptions of himfelf, or of things paft, prefent, or to come, in future ages.

Hervey had fuch a high value for the truth of God, as removed from his mind all ideas of hypocrify, or a defign to deceive and cheat his creatures. He knew that God had no intention to amufe or flatter mankind. His eftеem for the divine truth removed from his conceptions all ideas of lying or fpeaking contrary to truth in his promifes and threatenings. His conceptions of God's truth removed from his mind all ideas of unfaithfulnefs in the actions of the divine Redeemer, or his acting contrary to his declared words and fentiments. He knew that God never would act contrary to his profeffions.

Hervey had the moft profound veneration for the properties of divine truth. He confidered God the Son as *effential* truth: it is eflential to his very being: he cannot exift without truth: to conceive of Christ

without truth, is to conceive of him as a cypher, and no being at all.

You cannot conceive of a ſoul without thought or conſciouſneſs. You cannot conceive of a body without ſolid extenſion and diviſibility. So you cannot conceive of a GOD without truth, which is every way as eſſential to his being, as thought is to a ſoul, or ſolid extenſion to a body.

He viewed GOD the Son as *original* truth: all kinds of truth flow from GOD—The truth of creation—truth in ſcience and learning—truth in revelation, laws, promiſes, doctrines, and threatenings—all the truth of vital religion in the heart—the divine life—the holy habits of grace—the truth of the divine law—the truth of GOD's moral perfections—the divine change, and the new birth, all flow from the truth and goodneſs of our LORD JESUS CHRIST.

He conſidered GOD the Son as the *primary* truth. As GOD is the firſt being, ſo he is the firſt truth. There are millions of truths in the minds of men; but they are all ſecondary truths: they are derived from GOD the original truth: there are millions of ideas of truth in the underſtandings of angels, but they are revealed by GOD, who gives them an aptitude of mind to contemplate the works of creation, and to ſtudy the nobler work of redemption.

He conſidered GOD the Son as *pure and perfect* truth: pure without the leaſt mixture of error, deceit, or unfaithfulneſs: perfect, without the leaſt defect in his being, conceptions, or actions.

He conſidered GOD the Son as *eternal* truth. Eternity is duration without beginning, ſucceſſion or end. It is perpetuity of exiſtence, exiſting all at once without ſucceſſion of moments. GOD the Son never began to be true, and will never end in his truth. As truth was in him from eternity; ſo truth will ſhine out from his nature in heaven and hell to eternity. Truth will give the greateſt twinge of torment to damned

damned ſinners, and afford the higheſt ſatisfaction and joy to redeemed ſouls. Truth and GOD's decree are the great gulph fixed between the two worlds, and all damned ſinners will find that the eternal and immutable truth of GOD's decree, is the impaſſable barrier between heaven and hell.

Hervey conſidered GOD the Son as *immutable* truth. Truth is not immutable in the minds of angels and men. Truth was not immutably ſeated in the minds of the angels, for they abode not in the truth, John viii. 44. and thus they became liars and devils.

Truth was not immutable in the minds of our firſt parents; they abode not in the truth, nor did the truth of GOD's omnipreſence abide in them; if it had, they would never have fled like atheiſts to hide from GOD, and then tell lies to his face to excuſe their crime. Here you ſee the horrors of departing from the truth, in the firſt infidels of the human race.

Wiſe and good men, in all ages, have had the truth in their minds, but the truth did not always ſhine immutably ſtrong even in the beſt underſtandings. The wiſeſt men, and the moſt holy lovers of truth, have been liable to weakneſs, inattention, and an eclipſe of the underſtanding, when GOD the Spirit of truth has ſuſpended his light and influence. Witneſs Noah and Abraham, Moſes and David, Solomon and Peter; but in GOD our SAVIOUR it is infinitely impoſſible for a ſuſpenſion of thought to betray him into error for one moment. Truth in his underſtanding, is the ſame from eternity to eternity, without any variableneſs or ſhadow of turning.

Hervey wiſely conſidered that GOD the Son, the Author of our being, has given us a ſtrong common ſenſe, or that power of the mind which perceives truth, and commands aſſent, by a ſudden impulſe, independent of our will; independent of all reaſoning and books; independent of all education, and acquired habits; operating on all mankind in every age

and

and nation all around the globe, and therefore ſtiled common ſenſe.

Hervey conſidered the LORD JESUS CHRIST as the great Author of that divine common ſenſe which perceives ſpiritual truth in a moment, whenever the grand object is preſented. Propoſe this object whenever you will, in any point of Scripture light, and this holy common ſenſe will aſſent and approve, admire and adore; and this is common to all true Chriſtians in every age and nation.

This great and good man conſidered that GOD our SAVIOUR in his nature and choice, requires us to be true in our conceptions; ſincere in our intentions; upright in our expreſſions; exact and full of veracity in our words; faithful in our promiſes, actions, and conduct.

GOD the truth requires this by the law of nature in the whole world of mankind. He requires it in his revealed law from every man where that law is publiſhed. He ſeverely requires it above all in his own people, and can he allow the reverſe in his own mind, in his own words and actions? The holy GOD knows that it is impoſſible.

Hervey knew that if GOD the Son could ſpeak contrary to truth, always ſhining in his mind; or make a willing diſagreement between his thoughts and his words, with a deſign to deceive good men or bad, he could not hide it from himſelf; and it muſt fill his mind with a painful conſciouſneſs at himſelf, and all his perfections would reproach him, and bear witneſs againſt him for ſpeaking and acting utterly unworthy of a GOD. To conceive of GOD as eternally reproaching himſelf, is a moſt horrid idea; a ſelf-upbraiding GOD is a notion full of horror.

Hervey knew, that if ſuch a perſon as GOD the Son, who is beyond all poſſibility of receiving advantage from lying and unfaithfulneſs, was to be guilty of it, he would be ſo much the more inexcuſable

ſable and deteſtable, and be an object of abhorrence to men and angels. Good men would hate him, becauſe they could not truſt him. Angels would be filled with horror, and expect their own ruin every moment. Bad men and devils would be ſtartled into aſtoniſhment, and cry out to CHRIST, "What! art "thou become like one of us?"

Hervey well knew that if GOD the SAVIOUR could be deceitful and a liar, ſo as to ſpeak contrary to truth for one moment, all love to him would be loſt. If GOD could be erroneous in his conceptions, hypocritical in his intentions, falſe in his expreſſions, and unfaithful in his actions, heaven might be turned into hell. Abraham and Moſes might periſh—Iſaiah and Paul might be damned to eternal wretchedneſs—Judas and Rabſhakeh might have an eſcape out of priſon—and Hervey and Witſius thrown into their condition. Thus all gratitude to GOD, and confidence in his faithfulneſs, muſt be loſt out of heaven and earth.

Hervey knew that GOD the Son had no need to make a promiſe to increaſe his own riches, multiply his own pleaſures, or augment his own honour and happineſs.

GOD has no need to ſpeak any falſe words to increaſe his own happineſs, becauſe he is infinitely happy now. He has no reaſon to tell a lie to avoid any evil, becauſe he is infinitely ſuperior to all evil. He has no need to ſpeak a lie to increaſe his own honour or fame, becauſe his honour is boundleſs, and his fame eternal; therefore if GOD the Son tell a lie, or ſpeak a falſehood, it muſt be without any motive whatſoever.

The above thoughts on Mr. Hervey's knowledge of the nature of truth and honeſty in the ſearch after it, I know to be a fact; and I dare aver, in the preſence of GOD, and before the whole world, that I firmly believe there has not exiſted an human being, ſince the days of inſpiration, who had a greater love to

to the whole ſyſtem of evangelical truth than James Hervey. This! this is the ſolid glory of a learned man; and all learning is traſh, moon-ſhine, and a lie, without the love of truth. A learned man is no better than an embelliſhed devil, and all his pompous ſcience will be only like a talent of gold ſuſpended on a man's neck in the ſea, ſinking him ſooner and deeper into the ocean of perdition.

As this is an age infamous for the hatred of truth in CHRIST, and of malice at his eternal perſon as GOD over all, I will endeavour to ſearch out the original ſprings and cauſes of Hervey's love to the truth, which will be a ſtriking contraſt to the preſent generation of infidels, and traitors to the Goſpel.

Know then, my dear reader, that the grand ſprings and cauſes of Hervey's love to truth, were a powerful and glorious REGENERATION of his ſoul by GOD the Eternal Spirit, and a clear forcible conception of the truth and veracity of GOD revealed in Scripture. The firſt ſpring of his love of truth I have already deſcribed in the former pages. The ſecond ſpring I will now diſplay from the grand volume of Inſpiration.

Hervey had a clear, extenſive, and ſpiritual underſtanding of the ſenſe and beauty of the following paſſages in the book of GOD. Exod. xxxiv. 6. The LORD GOD abundant in goodneſs and truth. Deut. xxxii. 4. The GOD amen—GOD the truth. Geneſis xxiv. 27. GOD hath not left my Maſter deſtitute of his TRUTH. Gen. xxxii. 10. I am not worthy of all the truth of GOD. Numb. xxiii. 19. GOD is not a man that he ſhould lie. 1 Sam. xv. 29. The ſtrength or eternity of Iſrael will not lie. Deut. vii. 9. The faithfulneſs of GOD to a thouſand generations. Joſh. xxi. 45. There failed not ought of any good thing—all came to paſs. Joſh. xxiii. 14. Ye know in all your hearts—not one thing hath failed. Ver. 15. All good things are come upon you, which the LORD your

your GOD promiſed. 1 Kings viii. 15. which he ſpake with his mouth, and hath with his hand fulfilled it. Ver. 20. The LORD hath performed the word that he ſpake. Ver. 24. Thou ſpakeſt with thy mouth, and haſt fulfilled it with thine hand. Ver. 56. There hath not failed one word of all his good promiſe which he promiſed by the hand of Moſes his ſervant. Gen. xxii. 16. By myſelf have I ſworn, that in bleſſing I will bleſs thee. xxvi. 3. I will perform the oath which I ſware. Deut. ix. 5. That he may perform the word which he ſware unto thy fathers.

Note. An oath is GOD's ſolemn appeal to all his moral perfections, for the truth of any promiſe or affirmation: calling upon his attributes to bear witneſs againſt him, if he proves worſe than his word.

The judgments, or wiſe determinations of the LORD are true, Pſal. xix. 9. Thou art a man of GOD: the word of the LORD in thy mouth is truth, 1 Kings xvii. 24. Thy GOD will not forget the covenant, Deut. iv. 31. All the paths of the LORD are truth, Pſal. xxv. 10. Thou haſt redeemed me, O LORD GOD of truth, Pſal. xxxi. 5. GOD ſhall ſend out his truth, lvii. 3. Thy truth is great to the clouds, ver. 10.

All his works are done in truth, Pſal. xxxiii. 4. Mercy and truth are met together, lxxxv. 10. Thou LORD art plenteous in truth, ver. 15. Truth ſhall go before thy face, Pſal. lxxxix. 14. I will make known thy faithfulneſs to all generations, Pſal. lxxxix. 1. Once I have ſworn by my holineſs, I will not lie unto David, nor ſuffer my faithfulneſs to fail, Pſal. lxxxix. 35. His truth ſhall be thy ſhield and buckler, Pſal. xci. 4. He ſhall judge the world in truth, Pſal. xcvi. 13. He hath remembered his truth, Pſal. xcviii. 3.

His truth endureth for ever, Pſal. c. 5. Give glory for thy truth, Pſal. cxv. 1. His works are verity

and truth, Pſal. cxi. 7. Thy faithfulneſs reacheth to the clouds, Pſal. xxxvi. 5. Thy faithfulneſs round about thee, Pſal. lxxxix. 8. Thy faithfulneſs as the very heavens, ver. 2. My faithfulneſs ſhall be with him, ver. 24. A faithful witneſs in heaven, ver. 37. Thy faithfulneſs in the congregation of the ſaints, ver. 5. Thy commandments are very faithful, Pſal. cxix. 86.

In faithfulneſs thou haſt afflicted me, Pſal. cxix. 75. Thy faithfulneſs to all generations, ver. 90. I will praiſe thee for thy truth, Pſal. cxxxvii. 2. In thy faithfulneſs anſwer me, Pſal. cxliii. 1. Thy law is truth, Pſal. cxix. 142. Thy word is true from the beginning, Pſal. cxix. 160. Thy teſtimonies are very faithful, ver. 138. My covenant I will not break, nor alter the thing that is gone out of my mouth, Pſal. lxxxix. 34. To ſhew forth the faithfulneſs of GOD every night, Pſal. xcii. 2. Shall thy faithfulneſs be declared in deſtruction? Pſal. lxxxviii. 11.

I have declared thy faithfulneſs, Pſal. cxl. 10. He keepeth truth for ever, Pſal. cxlvi. 6. Faithfulneſs is the girdle of his loins, Iſa. xi. 5. I will ſweep Babylon with the beſom of deſtruction, Iſai. xiv. 23, 24.

Note. There are ſeventy-eight threatenings againſt Babylon in Iſaiah and Jeremiah.

I will haſten my word to perform it, Jer. i. 12. I will bring my words upon this city for evil, and not for good, Jer. xxxix. 16. Every purpoſe of the LORD ſhall be performed, Jer. li. 29. The LORD, a true and faithful witneſs, Jer. xlii. 5. I will ſay the word: I will perform it, ſaith the LORD GOD, Ezek. xii. 25. He ſhall bleſs himſelf in the GOD Amen, (or truth): He ſhall ſwear by the GOD Amen, Iſai. lxv. 16.

I will betroth thee to me in faithfulneſs, and thou ſhalt know the LORD, Hoſ. ii. 20.—Note. Betroth is mentioned three times—All his works are truth, Dan. iv. 37. I will perform the oath which I have ſworn,

Jer.

Jer. xiv. 5. Thou wilt perform the truth which thou haſt ſworn, Mic. vii. 20. I have ſpoken it, and I will bring it to paſs, Iſa. xlvi. 10, 11.

A VIEW *of the* TRUTH *and* FAITHFULNESS *of* GOD *the* SON *in the* NEW TESTAMENT.

To perform the mercy he promiſed, the oath which he ſware, Luke i. 72, 73. He that ſent me is true, John vii. 28. He that ſent me is true, John viii. 26. The only true God, John xvii. 3. Sanctify them by thy truth, John xvii. 17. The Spirit of truth, John xiv. 17. The Spirit of truth, John xvi. 13. The Spirit is truth, 1 John v. 6. I am the truth, John xiv. 6. As GOD is true, 2 Cor. i. 18.

The promiſes of GOD in Him are amen, 2 Cor. i. 20. GOD is faithful, 1. Cor. i. 9. GOD is faithful, 1 Cor. x. 13. Faithful is He who hath called you, 1 Theſ. v. 24. The LORD is faithful, 2 Theſ. iii. 3. He abideth faithful, 2 Tim. ii. 13. GOD is not unrighteous to forget your work and labour of love, Heb. vi. 10. GOD cannot lie, Titus i. 2. It is impoſſible for GOD to lie, Heb. vi. 18. He is faithful that hath promiſed, Heb. xi. 23.

She judged him faithful who had promiſed, Heb. xi. 11. The faithful word, Titus i. 9. A faithful Creator, 1 Pet. iv. 19. He is faithful and juſt, 1 John i. 9. We are in him that is true. He is the true GOD, 1 John v. 20. He that is holy and true, Rev. iii. 7. The amen, the faithful and true witneſs, ver. 14. How long holy and true, Rev. vi 10. He is the faithful witneſs, Rev. i. 5.

Let GOD be true, but every man a liar, Rom. iii. 4. He is faithful and true, Rev. xix. 11. Theſe words are true and faithful, Rev. xxi. 5. Thy counſels of old are faithfulneſs and truth, Iſai. xxv. 1. Theſe ſayings are faithful and true, Rev. xxii. 6.

Thoſe things which GOD before ſhewed, he hath fulfilled, Acts iii. 18. My counſel ſhall ſtand, I will do all my pleaſure, Iſai. xlvi. 10.

Thus we have given you the Scripture demonſtrations of the truth and faithfulneſs of GOD the eternal Son, as the grand ſpring and cauſe of Hervey's ardent and permanent love of truth: and in this view of him, he was a moſt glorious contraſt to all the infideis and Laodiceans of the preſent day.

XXXVIII. Let us now proceed to trace out that glorious diſtinguiſhing feature in HERVEY's beautiful CHARACTER, his DISPOSITION and propenſity of heart towards the divine and precious RIGHTEOUSNESS of the LORD JESUS CHRIST, as placed to his account for JUSTIFICATION before GOD.

This! this is the grand eſſential of a true Chriſtian: it is this that marks the difference between the weakeſt believer, and the moſt refined hypocrite, or meer moraliſt in the whole world.

Hervey had a clear perception, and a ſolid underſtanding of the nature and deſign of CHRIST's righteouſneſs.

He knew that GOD had this precious righteouſneſs from all eternity in his eye and decree, as the ſole matter of a ſinner's juſtification before GOD.

GOD ſaw with infinite complacency the right habits, and the right actions of CHRIST's holy ſoul, as acting in the room and ſtead of his people: and no man on earth had a better underſtanding of the divine and infinite dignity and excellence of this obedience, than the author of Theron and Aſpaſio. This was the real glory of his character: this raiſed him above millions of mankind in the Chriſtian world: this raiſed him in ſolid greatneſs of ſoul above all the angels of heaven.

His capacious mind viewed this righteouſneſs as diſcovered to our firſt parents, diſplayed to Abel, Enoch, and Noah: as ſet in a brighter light before the mental eyes of Abraham, Moſes, and Job: as farther

farther revealed in its glorious brightneſs to David, all through the book of Pſalms: and more abundantly diſcovered to the prophet Iſaiah, and his excellent ſucceſſors, Jeremiah, Ezekiel, and Daniel; and at laſt exhibited in its cleareſt glory in the perſon and actions of the incarnate GOD. Here you ſee the ruler of all worlds, ſubmit to his own law, and become obedient to death, even the death of the croſs: this righteouſneſs was diſplayed by the Apoſtles in its noon-tide glory, before heaven, earth, and hell.

He had a pungent ſenſe and keen conviction of his want of this RIGHTEOUSNESS to juſtify him before GOD. This lively and forcible conception aroſe from a view of the eternal and immutable extent of the divine law: and the immaculate holineſs and inflexible juſtice of GOD. Without this conviction every man will have more pride than devils, and will treat the righteouſneſs of CHRIST with contempt and diſdain.

Human nature in all ages has always been proud of its own virtue; but Cicero and Seneca, with the other Pagan philoſophers, were never equal in pride to our modern infidels, who treat our REDEEMER with contempt, diſguſt, and abhorrence; and reject his ſatisfaction and righteouſneſs as the ground of our acceptance with GOD.

Not ſo our author and dear friend: no man in the whole world had a more piercing ſenſe of the impurity of his nature and his guilt before GOD. This he has demonſtrated in his eleven letters*, beyond any

* Theſe letters were juſt upon the point of being ſuppreſſed, and loſt to the Chriſtian world for ever. If that had been the caſe, I ſhould have reaſon to regret the loſs to the day of my death. Soon after Mr. Hervey's death, theſe excellent letters were put into my hands for twelve or fourteen weeks. From a principle of fooliſh and falſe delicacy, I did not take a copy of them, which I ought to have done. Happy for the church, the manuſcript fell into the hands of three of my friends, who had more ſincerity, zeal, and courage, than I had; and thus the manuſcript was reſcued from deſtruction: and the original copy at laſt brought to light. This is ſuch an event as I ſhall bleſs GOD for to all eternity.

other

other man that has ever written on this glorious ſubject.

HERVEY had a very ardent deſire, a moſt violent hunger, and vehement thirſt, after this RIGHTEOUSNESS. Hunger is a painful ſenſation of a want of food, as thirſt is a painful ſenſe of the want of water, or ſome liquid, to cool our parching tongues. Theſe are the Scripture images of the reſtleſs and raging appetites of the ſoul, after the righteouſneſs of CHRIST for juſtification, before the burning tribunal of GOD.

GOD the HOLY SPIRIT formed the ſoul of this great and good man, into a diſpoſition for a cheerful acceptance of this righteouſneſs, as the free rich gift of GOD to a periſhing ſinner.—A clear and diſtinct perception of the nature and deſign of this righteouſneſs—a pungent ſenſe of our want of it—and a vehement thirſt after it, always iſſues in a joyful and pleaſing acceptance of it. And however reluctant the proud heart of a ſinner may be to this precious obedience; and however he may at firſt be goaded by neceſſity, and a ſight of his damnable condition to fly to it, yet, like the man flying from the avenger of blood, when got within the walls of the city of REFUGE, he finds ſuch rich proviſions and ſafety from dangers, as ſhall excite him to bleſs GOD for ſuch a gracious appointment, and to live with cheerfulneſs amidſt the beſt of company, the moſt ſpacious palaces, and the joyful elegances of human life. Thus did Hervey enjoy himſelf in CHRIST.

An humble and intire dependance on this righteouſneſs, was a very viſible and beautiful feature in the ſoul of this wiſe and great believer.

He had by nature a very proud opinion of his own virtue, and a contempt for the righteouſneſs of CHRIST. He has frequently ſaid to me, "I hated "the righteouſneſs of CHRIST, and I wondered at a "good old man, a member of Dr. Doddridge's "church,

" Church who, when I was applauding the excellency " of self-denial," replied, " Mr. Hervey, you have " forgot the greatest act of that grace, which is to " deny ourselves of a proud confidence in our own " obedience for justification."—" I looked at the " man with astonishment and disdain, and thought " him an old fool. I have seen clearly since who " was the fool, not the wise old Christian, but the " proud James Hervey."

No man had a more genuine, deep, and undissembled HUMILITY, or a deeper conviction of his incessant and immediate dependance on the precious righteousness and Spirit of the LORD JESUS CHRIST for acceptance with GOD, and ability to live in conformity to the rectitude and beauty of GOD.

He had the utmost contempt and scorn for his own righteousness, when set in competition with the divine and infinite obedience of the LORD JESUS CHRIST.

Hervey was no Antinomian. He loved and practised every branch of moral virtue in the best manner, and on the purest and most noble principles. No man upon earth exceeded him in love to holiness, in heart, lip, and life.

He was no Arminian. He did not depend for one moment on himself for wisdom, righteousness, sanctification, and redemption. No man loved virtue *more*; no man depended on it *less*, than himself.

He judged concerning his own righteousness with the Scriptures, that it was but filthy rags; and counted it but dung, σκυβαλα, i. e. *offal*, or dog's meat, that he might win CHRIST, and be found in him, not having on his own righteousness. He had too fine a taste to live upon offal or dog's meat. He left such foul feeding wholly to the Arminians, who have the most indelicate and incorrect taste, with respect to the food of the soul, and the matter of our justification.

Not

Not ſo the correct genius and delicate taſte of our excellent friend, who had a clear ſenſe of all the gradations of beauty in heaven and earth, and who knew that CHRIST's righteouſneſs was the chiefeſt object among ten thouſand, and altogether lovely.

He had a vaſt *admiration* and *eſteem* for the righteouſneſs of CHRIST, as put down to his account and credit for his juſtification.

He admired the boundleſs wiſdom of GOD's underſtanding, which deviſed this method of a ſinner's acceptance. He admired the wiſdom and condeſcenſion of CHRIST, in coming into our nature, and ſubſtituting his ſoul in our room and ſtead. He admired the wiſdom of the HOLY SPIRIT, in giving us ſuch a clear revelation of this Righteouſneſs all through the Scriptures; ſo clear, that none but men beſotted, and prejudiced by the devil, and the pride of their own hearts, can deſpiſe and deny it.

He had the higheſt eſteem for this righteouſneſs: he ſet an infinite price upon it: he valued it above ten thouſand worlds of men and angels. He compared all created objects with this righteouſneſs, and found them to be worthleſs traſh and vanity.

Whenever I viſited him in the courſe of ſix years, I always found CHRIST, and his precious righteouſneſs, to be uppermoſt in his thoughts and affections; and if he was for a few minutes diverted from his beloved object, by any impertinent and extraneous converſation, he would ſit ſilent as midnight, and cold as death, till he had a fair opportunity to renew his delightful theme: and if any perſon ſtarted a divine ſubject, his imagination and paſſions catched fire in a moment, and he was ſure to be firſt to encourage the wiſe and holy thought, and diſplay it in the moſt agreeable and pleaſing manner.

He had an habitual DELIGHT in CHRIST's imputed righteouſneſs. Delight is a mixture of love and joy, in an object conſidered as good and beautiful, and every

every way fit to make me eternally happy in the fruition of that good.

DELIGHT is ſtyled the maſter bee in the hive of human paſſions: they all hearken to its tone, and obey its voice: whatever object we delight in, is ſure to be the object of our attention, our paſſions, our converſation, and our purſuits.

This was the temper and habitual taſte of Hervey's mind and underſtanding. Nothing gave him ſo much ſatisfaction and joy: and in this he eternally diſſented from all devils and infidels: there is no object that they hate with ſo much malice and malignity. Nothing gives a Socinian ſuch pain, ſuch indignation, and bitterneſs, as the eternal Godhead and imputed Righteouſneſs of CHRIST. It would fill him with tortures and unſpeakable miſery, to be for a thouſand years obliged to hear of nothing to ſee, nothing but this object. That which is the higheſt heaven to the believer, would be to him the moſt tormenting hell: and you could not more ſting up to all the tortures and madneſs of the damned, than to oblige a Socinian to all eternity to ſee nothing, to hear of nothing, but the divinity and righteouſneſs of our GOD and SAVIOUR.

That object which conſtitutes the higheſt beauty and pleaſure of heaven to us, is to them the moſt diſguſtful uglineſs and plague of hell. Thus it has been, and thus it will be, as long as GOD and immortal ſouls ſhall live in the vaſt eternity of the inviſible world.

Hervey felt the deepeſt GRATITUDE, and expreſſed the ſweeteſt THANKFULNESS to GOD for the gift of this righteouſneſs.

Gratitude is a compound paſſion: it is a compoſition of all the fineſt feelings of the human ſoul. Gratitude hath ſeven ingredients, which go into its whole idea and nature: it includes a ſenſe of the bleſſing: a ſight of the generous benefactor: an ardent bent

of mind to make the beſt returns: a deſire to have better ability and power to be more grateful: a determinate purpoſe never to lay gratitude aſide: a diſpleaſure and pain when we feel an ungrateful heart: and an high approbation of ourſelves, when we feel gratitude grow into all its power, life, and beauty.

Such was the taſte and temper of Hervey's great and generous ſoul. This was the bent and tendency of his mind, through the courſe of twenty-ſix years of his holy happy life.

I declare moſt ſeriouſly, before GOD, that in the courſe of ſixty years, in which I have been capable of making ſome obſervation on men and things, I never have ſeen a man equal to James Hervey, in gratitude and thankfulneſs for the righteouſneſs of CHRIST.

All the ſprings and fountains of the great deep of his ſoul were thrown open on this object; and theſe fountains roſe as high as heaven; ſpread as wide as the univerſe; and flowed into the eternity of GOD's duration and happineſs. All his thoughts, words, and actions, were ſwallowed up, and loſt in this infinite ocean of the pureſt and richeſt grace.

Now, my dear Reader, I wiſh you the ſame happy taſte; the ſame holy tendency; the ſame ſpiritual perceptions; the ſame divine ideas; the ſame vaſt underſtanding; the ſame Godlike mind.

XXXIX. Let us now riſe up to the very higheſt glory of Hervey's Character, which conſiſted in the moſt ardent and ſupreme love to the eternal perſon, divinity, and offices of the LORD JESUS CHRIST.

Here let us conſider the nature of his love to CHRIST: the grounds and reaſons of his affection: the actions and exerciſe of this love: the excellent properties of his love: with all the pungent and mighty motives, to rouſe and enflame this love: with the ſincerity of Hervey's heart, to put himſelf in the way of the beſt motives to increaſe this glorious affection of love to the REDEEMER, and GOD of his ſalvation.

His

His love, in the nature of it, consisted of four ingredients, or was made up of four constituent parts, esteem and desire, benevolence and delight. Esteem is a respectful thought of CHRIST in the understanding, considered as good and worthy in himself. Desire is a warm emotion of the heart towards him, as fit to do us good, and make us happy. Benevolence is a pleasing emotion or good will to CHRIST, considered as fit to receive good from us; and delight is a mixture, or composition of love and joy in Him, as an object of complete goodness, truth, beauty, and perfection.

The grounds and reasons of his love to the person of CHRIST, were the names and titles He bears; the perfections He possesses; the love that He exercises towards us; the unions and relations in which He stands to us; the astonishing sufferings and death He has endured for us; and the blessings and rich comforts He bestows upon us.

He felt, in a most powerful manner, all the glorious actions and exercises of love to CHRIST.

His thoughts and conceptions were raised to an noble elevation and penetration, on the eternal person of the Son of GOD: his mind disdained every object that was put in competition with him: he had a most sublime contempt and scorn of all his former idols, trash, and vanity. The world! the world to him was all mere title page, and no contents or solid good to satisfy his vast and boundless mind: yea, such was his value for CHRIST, that he undervalued his own fine genius, and natural parts, and capacities for learning, science, and virtue, when compared with CHRIST. I declare what I know to be true, that he could not endure to speak one word in praise of himself; and he could not, without pain and disgust, hear one word spoken of his person, virtues, and writings: while Socinians are admiring themselves, and applauding each other, as men of vast powers of genius, wonder-

ful penetration and learning, aſtoniſhing ſcience and virtue. Hervey had all theſe objects in contempt, when compared with the tranſcendent glories of GOD his SAVIOUR.

He deſired CHRIST's preſence for his own ſoul to make him happy. He deſired CHRIST's grace to enable him to ſerve his cauſe and intereſt in the world: but above all, he deſired CHRIST, on the account of his eternal dignity and excellence, as the ſupreme and only good: the ocean of all perfection: the ſum of all that is bright and beautiful in heaven and earth.

His joys in CHRIST were unbounded and eternal; on his own account, as he found himſelf infinitely happy, in an ocean of perfections and grace: and his joys on the account of CHRIST's undiminiſhed glory and happineſs, roſe higher than the heavens, and endured to eternity.

His LOVE to CHRIST appeared in a moſt bright and lovely manner, in his ardent love to the WORD and SPIRIT of CHRIST.

He had the firmeſt faith in the inſpiration of the Scriptures. He believed that all the hiſtorical parts of the bible were written by the inſpiration of direction; and no fact was omitted through forgetfulneſs; no fact was miſrepreſented through prejudice; no fact added by human invention; but that all was the plain ſimple narrative of GOD himſelf.

He believed that all the rapturous and devotional hymns and pſalms of the Scripture, were written by the inſpiration of elevation. That the HOLY SPIRIT ſet fire to the contemplations and paſſions of the ſacred writers, and every devout ſong was the language of ardent imagination and enlivened paſſion, but under the conduct of the pureſt reaſon, and the cleareſt wiſdom and prudence.

He firmly believed that all the doctrines of the Goſpel; all the predictions of future events; all the promiſes of rich grace, came wholly from GOD. He

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clearly knew that all the doctrines, prophecies, promiſes, and threatenings of Scripture, were hid in GOD from eternal ages: i. e. eternal duration. And that all the men upon earth, and all the angels in heaven, could not have ſtarted one thought concerning theſe grand, new, and wonderful objects; but they were all the pure revelations of GOD the HOLY SPIRIT.

This led him to a very high conception of the dignity and glory of the HOLY SPIRIT; and to the utmoſt love and veneration for his divine perſon and character.

I never knew but one man who equalled him in a tender love and veneration for the perſon and operations of GOD the HOLY SPIRIT; and that was the moſt holy and judicious John Brine, the greateſt maſter of the Socinian controverſy, above and beyond every other man in the whole world.

Hervey ſhewed his love to CHRIST, by the entire reſignation of his ſoul and body, to the diſpoſing will of CHRIST'S Providence—to the commanding will of His law—and to the ſanctifying will of His Spirit. Never did I ſee in any mortal breaſt, ſuch a confidence in the peculiar Providence, and ſuch a moſt profound and abſolute reſignation to the will of GOD, however made known in the oeconomy of nature, and the order of grace. He appeared to have no will of his own ſeparate from the will of GOD. He lived as much as a man in this imperfect ſtate could well live to the will of GOD his SAVIOUR, and his will ſeemed ſwallowed up and loſt in the will and pleaſure of his divine REDEEMER.

He was always pleaſed with his own exiſtence and powers, when he felt a grateful diſpoſition; and he was grieved and diſpleaſed with his own ſoul, when he found any workings of an ungrateful frame of heart. He was not lovely to himſelf, when he felt an ungrateful heart: on the other hand, he was pleaſed with his own eternal exiſtence and immortal powers, when

when he felt a ſoul glowing with gratitude, under the influence of celeſtial fire.

Let us now take a ſurvey of all the excellent and glorious properties of his love to CHRIST: and in the firſt place we view it as a RATIONAL LOVE: what is reaſon, but a power to ſee the truth of certain principles which GOD has eſtabliſhed, and to draw ſure concluſions from clear principles: and was ever any principle revealed by GOD ſo noble and divine as this, that CHRIST is the moſt lovely object in all worlds: and what ſurer concluſion can holy reaſon draw than this; therefore I ought to love him with a ſupreme and eternal affection and delight.

There are a ſet of men in our nation, who ſtile themſelves, and compliment one another with the dignified title of RATIONAL CHRISTIANS. I wiſh to know wherein their rationality appears to be ſuperior to that of James Hervey. Does it conſiſt in an outrage on the eternal and immutable truth of GOD: in a moſt impudent inſult of his natural and moral perfections: in a proud contempt of the peculiar doctrines of the Goſpel: in a malicious rancour at the GODHEAD of JESUS CHRIST: in a contempt of his divine and infinite ſatisfaction and righteouſneſs: in a determined ſpite at regeneration by GOD the HOLY SPIRIT? If it does, they may take all their RATIONALITY to themſelves: we deſire to have nothing to do with it, to eternity.

RATIONAL CHRISTIANS! who are they? the men who deſpiſe CHRIST's perſon and divinity, or the men that eſteem him above ten thouſand worlds! If it be ſuperior wiſdom to love the higheſt beauty, and to ſeek for the richeſt fruition of the ſupreme good, in the exerciſe of vital faith; then Hervey was in the nobleſt ſenſe a RATIONAL CHRISTIAN.

If it be the utmoſt folly and madneſs, for a man to try with all his might to damn his own ſoul, and the ſouls of all mankind, then Socinians are in the worſt

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ſenſe of the terms IRRATIONAL CHRISTIANS, i. e. no Chriſtians, but infidels and enemies to GOD and the whole moral world.

His love to CHRIST was ſincere and fervent. He loved CHRIST with a pure heart fervently, 1. Pet. i. 22. He loved our LORD JESUS in ſincerity, i. e. with incorruptneſs εν αφθαρσια, Eph. vi. 24.

Hervey was no hypocrite in his love to CHRIST: an hypocrite is a perſon profeſſing Chriſtianity, without a divine principle in his heart: he has no deſire to pleaſe GOD in any thing: he is never honeſt in his enquiries after truth: he never deſires to know the whole will of GOD: he never applies himſelf to practiſe every duty and virtue: he never puts his neck under CHRIST's *whole* yoke: he hath always a loophole for ſome ſin: he ever gives way to ſome darling luſt. He is never uniform in his thoughts, words, and actions: there is a very great inconſiſtency between his profeſſion, and his ſecret practice.

Not ſo this great and good man: he was the very reverſe of an hypocrite in all his thoughts, words, and actions. No man could ſtand the teſt of Mr. Crook's famous book, deſcribing the hypocrite, in a folio volume, better than James Hervey.

He was honeſt to put himſelf in the way of the *very beſt* motives to excite his ſoul to love CHRIST. He was ſincere to ſearch into thoſe *beſt* motives: he was upright in ſtriving to underſtand the *beſt* motives: he was honeſt in being heartily willing to feel the utmoſt force of the *beſt* motives: and he was equally honeſt in freely complying with the deſign and end of thoſe motives, to bring us into an eternal reſemblance and fruition of CHRIST.

He put himſelf in the way of all the motives addreſſed to fear, hope, gratitude, intereſt, pleaſure, honour, ambition, glory, and ſhame; and he felt the keeneſt and utmoſt force of thoſe motives, commanding all the powers and affections of his ſoul.

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He had a keen ſenſe, and a mighty conviction, that all inviſible objects were very near to his ſoul. This rouſed his FEAR of caution, and kept the defenſive paſſions in their full tone and exerciſe. He had a clear ſight of the faithfulneſs of CHRIST in his promiſes. This raiſed his HOPES to full truſt and confident expectation: he had a feeling ſenſe of redeeming love; and this rouſed his GRATITUDE to immortal force and fire: he had a ſtriking view of the brave men in all ages, who had gone before him to heaven; and this fired up his AMBITION to excel. He had a clear ſenſe of the baſeneſs and ingratitude of not loving CHRIST, and this awakened the paſſion of SHAME; i. e. ſorrow and ſelf-contempt; and his paſſion for ſolid GLORY, and real greatneſs, was raiſed by a conſciouſneſs of the dignity and intrinſic excellence of loving the REDEEMER with a ſupreme and unrivalled affection.

He could look GOD our SAVIOUR in the face, and ſay, "LORD JESUS thou knoweſt all things, thou knoweſt that I love thee", John xxi. 17.

When he conſidered the ſtate of England with reſpect to religion, and the artful and malicious oppoſition to the divinity and righteouſneſs of CHRIST, it raiſed in his ſoul the moſt powerful emotions of compaſſion for miſerable ſinners, and the moſt ardent ZEAL, i. e. a mixture of love and anger: of love for the whole ſyſtem of truth, and anger at the oppoſition to it, by the deceit and malice of all its enemies.

He deeply conſidered that every infidel and enemy to CHRIST's perſon and righteouſneſs, was branded with this black mark; that he was a confederate with devils and damned ſpirits in a ſelf-deſtroying war, againſt all poſſible and infinite power and goodneſs.

XL. Having viewed Hervey in his regard to truth and faithfulneſs of GOD; in his glorious diſpoſitions and taſte for CHRIST'S RIGHTEOUSNESS, and his ardent love to his eternal perſon and divinity.

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Let us now view him in the SOLID GLORY and real GREATNESS of his CHARACTER as a DIVINE, who clearly underſtood, and highly valued, that grand canon

THE ANALOGY OF FAITH.

This is the univerſal rule for underſtanding the true ſenſe of Scripture: every doctrine you would found on the Scripture, muſt be agreeable to the analogy of faith; for thoſe doctrines cannot be grounded on Scripture, which are contrary to the analogy of faith. For the underſtanding of what we mean by this glorious canon, let it be obſerved, that no young ſtudent in divinity, or preacher of religion, is for one moment fit to teach, or qualified to inſtruct the church of CHRIST, who is himſelf chargeable with ſcepticiſm; or at a loſs to determine what is the mind and will of CHRIST in the Goſpel, as though he knew not where to ſet his foot, or heſitated concerning thoſe great, important, and glorious diſcoveries of the truths which were hid in GOD from eternal ages, which are not mentioned ſlightly, or by the bye, or in a meer occaſional manner, but are clearly and ſtrikingly revealed, and are to be found in every part of the Goſpel; ſo that we muſt go back from the known ſenſe of words, if we deny them; and we muſt renounce the general ſenſe and experience of all true Chriſtians, if we deny theſe common principles.

Theſe doctrines, a worthy young ſtudent in divinity, is always ſuppoſed to believe and love; and therefore, whatever ſenſe of Scripture is not agreeable to theſe firſt grand principles, hath a tendency to ſap and ruin the foundations of our faith, which we muſt either lay aſide and renounce, or elſe we muſt explain every other doctrine we embrace, in a full conſiſtency with thoſe clear principles.

An EXEMPLIFICATION *of what we mean by the Analogy of Faith.*

Thus, if we can prove by undeniable arguments

that man is guilty before GOD; and that this guilt cannot be removed, but by an atonement, or ſatisfaction made for it; and that this atonement, or divine ſatisfaction, was really made by the obedience and death of CHRIST, and that our juſtification and right to eternal life, is founded upon this righteouſneſs and death; then whatever doctrine or notion of the Socinian tends to ſubvert this truth, it muſt be quite contrary to the analogy of faith.

The Socinians and Arminians may reply, that which is agreeable to my faith as a Calviniſt, is not a ſtandard for the faith of other men, who differ from me.

I do not deny this.—But then that which is agreeable to my faith, is a rule by which I proceed in judging of the truth of doctrines, and in giving the ſenſe of thoſe Scriptures that are ſuppoſed to maintain thoſe doctrines; ſo that perſons muſt either wholly lay aſide and reject theſe eſſential doctrines, or explain all others conſiſtent with them.

Now, my dear Reader, you ſhall have the analogy of faith farther explained, as a grand theorem in divinity, which is of more uſe to a Chriſtian, or a miniſter of the Goſpel, than the mariner's compaſs and polar ſtar, is to a ſailor; or the aphoriſms of Hypocrates to a phyſician; the axioms in geometry to a mathematician; the adjudged caſes in law, to a counſellor, or pleader at the bar; or the maxims of war to a Marlborough.

The analogy of faith is the proportion that the doctrines of the Goſpel bear to each other; or the cloſe connection between all the truths of revealed religion.

It is the univerſal harmony that ſubſiſts between all the principles of Chriſtianity; ſo that if you deſtroy one, you deſtroy them all; and if you hold one, you are obliged to hold them all, otherwiſe you muſt incur

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the charge of being an abſurd reaſoner, and an inconſiſtent preacher or writer.

This glorious analogy of faith, is the uniform deſign of GOD, in the whole ſcheme of ſalvation, by the righteouſneſs and blood of CHRIST. It is the ſweet conſent of all the parts of truth with each other; the harmonious connection of the great doctrines of grace, or the wiſe adjuſtment and concurrence of all revealed truths, to advance the glory of GOD's grand deſigns in the ſalvation of men, in which the end and means are ſo cloſely connected together, that one of the truths of the Goſpel cannot be denied, but all the reſt muſt follow its fate, and be likewiſe denied; nor one of theſe capital truths be held faſt, but you muſt hold the other truths faſt in like manner.

This may be explained and exemplified through all the great truths of the Goſpel: they glorify GOD's free grace to the uttermoſt: they humble the pride of man into duſt and aſhes: they afford ſtrong conſolation to diſtreſſed conſciences: they cheriſh and promote holineſs in heart and life: they are all conſiſtent with each other, and exempt from all abſurdity and contradiction of ideas in the human underſtanding.

GOD the Eternal SPIRIT had ſo deeply impreſſed on his underſtanding, conſcience, and memory, the ſenſe and excellent uſe of the ANALOGY of FAITH, that neither men, with all their artifice; nor devils, with all their ſeductions and force, could wreſt it from him. He knew the excellence and glory of this grand THEOREM in divinity too well to part with it; and it would be happy for all our tutors and ſtudents, if they had as keen a ſenſe of its dignity and uſefulneſs: if they had, we ſhould have no Calviniſts go over to the infidel ſcheme of the Socinians, as they have lately done to the deſtruction of their own uſefulneſs, and the grief of all their beſt friends in the churches of CHRIST. O! how do I wiſh, from the depth of my ſoul, that we had once again a Dr. Owen, at Oxford;

an Arrowſmith, at Cambridge; a Brine and Gill, in London; a Witſius, in Holland; a Rollin, in France; an Halyburton, in Scotland; an Uſher, in Ireland; and Preſident Edwards, in America: Men that underſtood the analogy of faith as well, or better, than any divines in the whole world; eſpecially if we add that prodigy of genius in true divinity, Polhill, the author of Speculum Theologiæ in Chriſto, which bears the ſame rank in theology as Sir Iſaac Newton's Principia holds in Natural Philoſophy.

And if GOD our SAVIOUR ſhall pleaſe to bleſs our ſtudents with the ſame humble mind, and divine aptitude to learn, like our Hervey, we ſhall then ſee men in our pulpits who ſhall be more uſeful and important than the angels in glory.

We ſhall now exhibit the grand object of Hervey's faith and love, in what I would call CHRIST's beauty and glory in his perſonal and relative characters of GOD and man: the Prophet and Teacher: the Prieſt and Righteouſneſs: the King and Governor, of his church, in heaven and earth.

A VIEW *of* GOD *the* SON *as* JEHOVAH.

Hervey's faith conſidered him as that JEHOVAH who ſware an oath to Abraham at Mount Moriah. The angel or meſſenger, JEHOVAH, ſaid, *By myſelf I have ſworn*, Gen. xxii. 16. Heb. vi. 13—18. Could this be a meer creature of GOD? If ſo, he was the greateſt blaſphemer in the world.

I AM *that* I AM, Exod. iii. 14. is expreſſive of the name JEHOVAH, the ſelf-exiſtent and immortal GOD—JEHOVAH GOD of your fathers. This is applied to CHRIST, Acts vii. 30. JEHOVAH ſent fiery ſerpents, Numb. xxi. 6. The people ſpake againſt GOD, ver. 5. They tempted CHRIST, 1 Cor. x. 9. therefore CHRIST is JEHOVAH.

Joſhua worſhipped CHRIST as the Captain of the LORD's hoſt. Joſhua ſaid, What ſaith JEHOVAH to

to

to his ſervant? Joſh. v. 14. CHRIST is the Captain of our ſalvation, Heb. ii. 10. therefore CHRIST is JEHOVAH. JEHOVAH aſcended on high, and led captivity captive, Pſ. lxviii. 18. This is applied to CHRIST, Eph. iv. 8. therefore CHRIST is JEHOVAH.

In JEHOVAH we have righteouſneſs, Iſa. xlv. 24. CHRIST is made unto us righteouſneſs, 1 Cor. i. 30. therefore CHRIST is JEHOVAH.

CHRIST the Branch is JEHOVAH our righteouſneſs, Jer. xxiii. 6. Of GOD he is made unto us righteouſneſs, 2 Cor. v. 21. therefore JESUS is JEHOVAH.

I will ſave them by JEHOVAH their GOD, Hoſ. i. 7. He ſhall ſave his people from their ſins, Matt. i. 21. therefore CHRIST is the true JEHOVAH.

Theſe are all plain clear Scripture declarations and ſolid concluſions. It requires only common ſenſe: it requires nothing but an honeſt love of truth to feel their evidence; and I leave them in the hands of every upright Chriſtian in the whole world. A man muſt outrage GOD and truth, and common ſenſe, if he ſhall attempt to deny them, or evade their evidence.

This vital faith in Hervey's ſoul, viewed CHRIST as GOD, with a rich variety of additional titles, as the mighty GOD, Iſai. ix. 5. GOD and none elſe, Iſai. xlv. 22. The GOD of the whole earth, liv. 5. The LORD their GOD, Hoſ. i. 7. God over all, bleſſed for evermore, Rom. ix. 5. The great GOD, even our SAVIOUR JESUS CHRIST, Tit. ii. 13. He is the true GOD and eternal life, 1 John v. 20. The only wiſe GOD our SAVIOUR, Jude ver. 25. The GOD of glory appeared unto our father Abraham, Acts vii. 2. The LORD of glory, 1 Cor. ii. 8. του κυριε ημων Ιησου Χριϛε της δοξης; Our LORD JESUS CHRIST of glory, James ii. 1. He is LORD of all, Acts x. 36. LORD of lords, Rev. xix. 16. The firſt and the laſt, Iſai. xli. 4. The Alpha and Omega; the firſt and the laſt, Rev. i. 8. The GOD of Abraham, Exod. iii. 6. compare with Acts vii. 32. The image of the inviſible

inviſible GOD, the firſt-born of every creature, or rather the firſt Producer of every creature, Col. i. 15. πρωτοτοκος πασης κτισεως. Lord of the dead and the living, Rom. xiv. 9. Prince of life, Acts iii. 15. Thy throne, O GOD, is for ever and ever, Pſ. xlv. 6. Heb. i. 8. The GOD Amen, (אמן) Iſa. lxv. 16. compared with Rev. iii. 14. (the Amen) Εγω ειμι η οδος, και η αληθεια, και η ζωη. I am the way, the truth, and the life. John xiv. 6. Thy GOD, thy glory, Iſai. lx. 19. My LORD and my GOD, John xx. 28.

He conſidered CHRIST *as* MAN.

The ſeed of the woman, Gen. iii. 15. compared with Gal. iv. 4. The ſeed of Abraham, Gal. iii. 16. The ſeed of Iſaac, Gen. xxvi. 4. The ſeed of Jacob, Gen. xxviii. 14. The ſecond man, 1 Cor. xv. 47. The laſt Adam, 1 Cor. xv. 42. The man CHRIST JESUS, 1 Tim. ii. 5. The Son of man, Matt. xvi. 13. One man, JESUS CHRIST, Rom. v. 15. The heavenly man, 1 Cor. xv. 49. Fairer than the children of men, Pſal. xl. 2. A tender plant, and a root out of a dry ground, Iſai. liii. 2. A rod out of the ſtem of Jeſſe, Iſa. xi. 1. The fruit of the body of David, Pſal. cxxxii. 11. The ſon of David, Matt. xxii. 42. A righteous Branch unto David, Jer. xxiii. 5. The Branch of righteouſneſs, Jer. xxiii. 15. The firſt-born ſon of Mary, Luke ii. 7. The bleſſed fruit of Mary's womb, Luke i. 42. The holy thing which was born of Mary, Luke i. 35. A child born, and a ſon given, Iſa. ix. 5. A ſtar out of Jacob, Numb. xxiv. 17. The lion of the tribe of Judah, Rev. v. 5. A child, whoſe name is Immanuel, Iſa. vii. 24. The holy child JESUS, Acts iv. 27. A woman ſhall (תסובב) compaſs, or ſurround, a man, Jer. xxxi. 22. A man with a writer's ink-horn by his ſide, Ezek. ix. 2. The man clothed with linen, ver. 3. The man who had the ink-horn, ver. 11. The appearance of a man above the firmament, or

expanſe,

expanſe, Ezek. i. 26. He ſpake to the man clothed in linen, Ezek. x. 2.—Note. This is three times repeated.—A man like the appearance of braſs, with a line of flax, and a meaſuring reed of ſix cubits long, i. e. nine feet, Ezek. xl. 3, 5. And the man ſtood by me, and ſaid unto me, the place of my throne, and the place of the ſoles of my feet, Ezek. xliii. 6, 7.

A certain man clothed in linen, Dan. x. 5. A man among the myrtle trees, Zech. i. 10. A man whoſe name is the Branch, Zech. vi. 12. The man that is my fellow, or equal, Zech. xii. 7. JESUS, a man approved of GOD, Acts ii. 22. That man whom he ordained, Acts xvii. 31. Go to my brethren, John xx. 17. He is not aſhamed to call them brethren, Heb. ii. 11. I will declare thy name to my brethren, Heb. ii. 12. made like unto his brethren, ver. 17.

The firſt-born among many brethren, Rom. viii. 9. JESUS of Nazareth, Mark i. 24. JESUS thou ſon of David, Mark x. 47. The Holy One of GOD, Mark i. 24. Thou waſt with JESUS of Nazareth, Mark xiv. 67. Ye ſeek JESUS of Nazareth, Mark xvi. 6. He ſhall be called a Nazarene, Matt. ii. 23. The word was made fleſh, John i. 14. GOD's righteous ſervant, Iſai. liii. 11. Behold my ſervant, Iſai. xlii. 1. My ſervant ſhall deal prudently, Iſai. lii. 13. The apple tree, Cant. ii. 3. A green fir tree, Hoſ. xiv. 8. The true vine, John xv. 1. The good olive tree, Rom. xi. 17. A goodly cedar, Ezek. xviii. 23. A plant of renown, Ezek. xxxiv. 29.

Hervey loved and admired the LORD JESUS CHRIST as a

PROPHET.

This glorious character and office requires infinite underſtanding to know the whole ſyſtem of truth in GOD, and infinite faithfulneſs and infallibility in the diſcovery of truth, to the underſtanding and conſcience. It ſuppoſes almighty power and grace to enlighten

enlighten and ſtrengthen the mind to receive truth, and to give us a ſtrong ardent taſte for the truth, goodneſs, and beauty, of the Holy Scriptures. Thus CHRIST appears in all his fitneſs, fulneſs, power, and will, to ſave us from the plague of a dark underſtanding, and to unravel all the plots of hell and earth, which are formed for our deſtruction.

This renders CHRIST a moſt amiable object to every convinced ſinner who knows the weakneſs of his mind, to diſcern, to receive, and retain, the truths of divine revelation.

CHRIST was to be a prophet like unto Moſes, Deut. xv. 18. This is moſt beautifully exemplified in near thirty inſtances by the late Dr. Newton, in his Diſſertations on Prophecy, Vol. I. 8vo. Moſes was perſecuted as ſoon as born: ſo was CHRIST. Moſes was educated in all the wiſdom and learning of Egypt: CHRIST hath all the treaſures of wiſdom and knowledge. Moſes fled into the wilderneſs of Arabia: CHRIST was led into the wilderneſs to be tempted of the devil. Moſes led the children of Iſrael out of Egypt: CHRIST leads all his people out of a ſtate of nature. Moſes fed the people with manna: CHRIST feeds his people with his own fleſh and blood. Moſes received the two tables of the law, written by the finger of GOD: CHRIST received the whole law, written on his heart. Moſes had to treat with a moſt perverſe people all his days: CHRIST preached to a moſt perverſe and faithleſs generation. The wicked Iſraelites ſpake of ſtoning Moſes: the Jews took up ſtones to kill CHRIST. The face of Moſes ſhone when he came down from the mount: the face of CHRIST ſhone when he was on the mount, Matt. xvii. 2. Moſes ſtruck the rock to give the people to drink water: CHRIST was himſelf ſtruck with the rod of divine juſtice, to bring forth the waters of life. Moſes went up to die on Mount Nebo: CHRIST went up to die on Mount Calvary. Moſes left Joſhua to ſucceed him

him in leading the people into Canaan, CHRIST ſent the HOLY SPIRIT to lead all his people to heaven.

Theſe, with a great variety of other beauties, appear, on a compariſon of Moſes with CHRIST; and Hervey's ſoul catched fire at every view of the ſuperior glories of the LORD JESUS.

A Prophet ſhall the LORD your GOD raiſe up, Acts iii. 22. A great Prophet, Luke vii. 16. The Prophet—This is of a truth that Prophet, John vi. 14. Wiſdom, Prov. viii. 1. Matt. xi. 19. Light, John iii. 19. The true Light, John i. 9. Light of the world, John viii. 12. The Light of men, John i. 4. A great Light, Iſai. ix. 2. A Light to lighten the Gentiles, Iſa. xlix. 6. The Day Star, 2 Pet. i. 19. Thy Light, Iſai. lx. 1. The LORD is my light, Pſal. xxvii. 1. A Sun, Pſal. lxxxiv. 11. An everlaſting Light, Iſai. lx. 19. Thy GOD, thy Glory, ver. 19. Sun of Righteouſneſs, Mal. iv. 2. Thy ſun ſhall no more go down, Iſa. lx. 20. The Lamb is the Light of the New Jeruſalem, Rev. xxi. 23. The Way, the Truth, John xiv. 6. The Amen, or Truth, Rev. iii. 14. The GOD Amen, or Truth, Iſai. lxv. 16. The Counſellor, Iſai. ix. 6. A Teacher come from GOD, John iii. 2. The Author, Object, Feeder, and Finiſher of Faith, Heb. xii. 2. He that hath the key of David, who openeth, and no man ſhutteth, i. e. he opens the meaning of the Scriptures, and the human underſtanding, Rev. iii. 7. Faithful and true, Rev. xix. 11. The faithful Witneſs, Rev. i. 5. A Shepherd that ſeeketh out his flock, Ezek. xxxiv. 12. One Shepherd, ver. 13. The chief Shepherd, 1 Pet. v. 4. The good Shepherd, John x. 11. The LORD is my Shepherd, Pſal. xxiii. 1.

Theſe are ſome of the bright and beautiful diſcoveries of CHRIST, as the ſupreme and infallible

Teacher of ſouls; and theſe views were perpetually kept up in the mind of our excellent friend.

Hervey had a moſt endeared love and veneration for the character of CHRIST as a

PRIEST.

CHRIST aſſuming this character, and executing this glorious office, has diſcovered one of the greateſt and moſt wonderful modes in which the divine nature is exerted, in the ſalvation and final happineſs of the people of GOD. By this office, a ſacrifice is offered up: a redemption is effected: a ſatisfaction to the RECTORAL JUSTICE is made: an obedience or righteouſneſs of divine and infinite worth is wrought out, and brought in before the tribunal of GOD for our juſtification.

The interceſſion of CHRIST is grounded on this ſatisfaction and righteouſneſs; and our LORD, as a Prieſt, can and will beſtow all poſſible bleſſings on his people. Theſe were the three great parts of the high prieſt's office under the Moſaic diſpenſation, to offer a ſacrifice: to intercede for the people: and bleſs the congregation: and thus the type was a lively repreſentation of the prieſtly office of CHRIST. Hervey loved this glorious character, as the great central glory of the whole Goſpel.

We will now give the diſplay of it from divine revelation.

The Mediator of a better Covenant, Heb. viii. 6. The one Mediator between GOD and man, 1 Tim. ii. 5. The Mediator of the New Teſtament or Covenant, Heb. ix. 5. An High Prieſt for ever, Pſalm cx. 4. Heb. vi. 20. The High Prieſt of our profeſſion, Heb. iii. 1. A Surety of a better Covenant, Heb. vii. 22. JESUS, the Mediator of the New Covenant, Heb. xii. 24. Such an High Prieſt became us, i. e. was ſuitable to us, who was holy, harmleſs, undefiled, ſeparate from ſinners, higher than the heavens, Heb. vii.

vii. 26. A Covenant of the People, a Light of the Gentiles, Iſa. xlii. 6. A merciful and faithful High Prieſt, Heb. ii. 17.

My Redeemer, Job xix. 25. Thy Redeemer, Iſa. liv. 5.—*Note.* De Gols obſerves, that the word Redeemer is uſed ſix hundred times.—The Lamb of GOD, John i. 29. The Lamb without Spot, 1 Pet. i. 19. The Lamb ſlain, Rev. v. 12.—N. B. CHRIST is called a Lamb twenty-nine times in the book of the Revelations.—CHRIST our paſſover is ſacrificed for us, 1 Cor. v. 7. Made ſin for us, 2 Cor. v. 21. Made a CURSE for us, Gal. iii. 13.—Dr. Gill obſerved to me, that this is a phraſe never uſed, even of the devils or damned ſpirits.—Our Peace, Eph. ii. 14. Our Life, Col. iii. 4.

The Bread of Life, John vi. 48. The Bread of GOD, ver. 33. The Tree of Life, Rev. ii. 7. xxii. 14. The Reſurrection and the Life, John xi. 25. The plague and deſtruction of death, Hoſea xiii. 14. The Saviour of the body, the church, Eph. v. 23. The Saviour of the world, 1 John iv. 14. A Saviour and a Great One, Iſa. xix. 20. O GOD of Iſrael the Saviour, Iſa. xlv. 15. A juſt GOD and a Saviour, ver. 21.

To you is born this day a Saviour, Luke ii. 11. A Prince and a Saviour, Acts v. 31. We look for the Saviour, Phil. iii. 20. My Spirit rejoiceth in GOD my Saviour, Luke i. 47. The commandment of GOD our Saviour, 1 Tim. i. 1. In the ſight of GOD our Saviour, 1 Tim. ii. 3. The living GOD is the Saviour, 1 Tim. iv. 10. The appearing of GOD our Saviour, 2 Tim. i. 10. The kindneſs and love of GOD our Saviour, Titus iii. 4. The commandment of GOD our Saviour, Titus i. 3. The LORD JESUS CHRIST our Saviour, ver. 4

The glorious appearance of the great GOD our Saviour, Titus ii. 13. The righteouſneſs of GOD our Saviour, 2 Pet. i. 1. The knowledge of the LORD and Saviour, 2 Pet. ii. 20. Grow in grace and in the knowledge of our Saviour, 2 Pet. iii. 18. The Father ſent the Son to be the Saviour, 1 John iv. 14. To the only wiſe GOD our Saviour, Jude 25. They forgat GOD their Saviour, Pſal. cvi. 21. The Holy One of Iſrael thy Saviour, Iſa. xliii. 3. Beſides me there is no Saviour, ver. 11. I JEHOVAH am thy Saviour, Iſa. xlix. 26. So he was their Saviour, Iſa. lxiii. 8. I will be to them a little ſanctuary, i. e. a Saviour, Ezek. xi. 16. The Rock of our ſalvation, 2 Sam. xxii. 47. Pſal. xviii. 2. The Well of ſalvation, Iſa. xii. 3. The Horn of ſalvation, Luke i. 69. The Captain of our ſalvation, Heb. ii. 10. I have waited for thy ſalvation, Gen. xlix. 18. The Rock of our ſalvation, Pſal. xcv. 1. JEHOVAH is my ſalvation, Exod. xv. 2. I rejoice in thy ſalvation 1 Sam. ii. 1.

He ſhall be my ſalvation, Job xiii. 16. JEHOVAH is my light, and my ſalvation, Pſal. xxvii. 1. Such as love thy ſalvation, Pſal. xl. 16. The ſalvation of GOD, Iſa. l. 23. O GOD of our ſalvation, Pſal. lxv. 5. Thy ſaving health, or healing ſalvation, Pſal. lxvii. 2. Let ſuch as love thy ſalvation be glad, Pſal. lxx. 4. My mouth ſhall ſhew forth thy ſalvation all the day, Pſal. lxxi. 15. Shew forth his ſalvation from day to day, Pſal. xcvi. 2. The LORD hath made known his ſalvation, Pſal. xcviii. 2.

All the ends of the earth have ſeen the ſalvation of GOD, Pſal. xcviii. 3. All the ends of the earth ſhall ſee the ſalvation of GOD, Iſa. lii. 10. JEHOVAH is my ſtrength and ſong, and is become my ſalvation, Pſal. cxviii. 14. My ſoul fainteth for thy ſalvation, Pſal. cxix. 81. Mine eyes fail for thy ſalvation, ver. 123. I have hoped for thy ſalvation, ver. 166. I have longed for

for thy ſalvation, ver. 174. GOD is my ſalvation, Iſa. xii. 2. Let them bring forth ſalvation, Iſa. xlv. 8. Salvation in Zion for Iſrael my glory,' Iſa. xlvi. 13.

My ſalvation ſhall not tarry, Iſa. xlvi. 13. The garments of ſalvation; the robe of righteouſneſs, Iſa. lxi. 10. Salvation as a lamp that burneth, Iſa. lxii. 1. Behold thy ſalvation cometh, ver. 11. All fleſh ſhall ſee the ſalvation of GOD, Luke iii. 6. I will joy in the GOD of my ſalvation, Hab. iii. 18. Thou ſhalt call his name JESUS, for he ſhall ſave his people from their ſins, Matt. i. 21.—*Note.* The whole Goſpel is comprehended in this one word—JESUS.

Hervey regarded CHRIST as a KING.

This is another mode of GOD's diſcovering himſelf to the church, in order to diſplay the divine glory in our happineſs.

We have not only the plague of a weak blind underſtanding, and the torment of a wicked guilty conſcience; but we have alſo the plague of a ſtubborn and rebellious will, which is always at war with every attribute, and every perſon in the Godhead. This moſt deſperate enmity muſt be ſubdued, or the ſoul be loſt for ever.

Nothing but Omnipotence, at the command of infinite love, and under the guidance of infinite wiſdom, can apply the great redemption of CHRIST to millions of immortal ſouls, in every period of time.

A King on my holy hill, Pſal. ii. 6. David, a king and a prince, Ezek. xxxiv. 23, 24. David my ſervant ſhall be king over them, Ezek. xxxvii. 24. Captain of the LORD's hoſt, Joſh. v. 14. ſtiled JEHOVAH, vi. 2. LORD of the living and the dead, Rom. xiv. 9. A Leader and Commander to the people, Iſa. lv. 4. MESSIAH the Prince, Dan. ix. 25.

A Gover-

A Governor that ſhall rule my people Iſrael, Mic. v. 2. Matt. ii. 6. A Great King over all the earth, Pſal. xlvii. 2. Sing ye praiſes with underſtanding, five times repeated, ver. 6, 7. The Prince of Life, Acts iii. 15.

The King of the daughter of Zion, Zech. ix. 9. A Great King, above all gods, Pſal. xcv. 3. The King that is fairer than the children of men, Pſal. xlv. 2. The LORD reigneth, Pſal. xciii. 1. David their King, Hoſea iii. 5. Their GOD, and David their King, Jer. xxx. 9. He is born King of the Jews, Matt. ii. 2. The Horn of David, Pſal. cxxxii. 17. He reigns over Jacob for ever, Luke i. 33. The King of Iſrael, John i. 49.

The King of Righteouſneſs, Heb. ii. 7. The King of Peace, ibid. Higher than the kings of the earth, Pſal. lxxxix. 27. The King of kings, Rev. xvii. 14. The LORD of lords, Rev. xix. 16. The Prince of the kings of the earth, Rev. i. 5. The King's Son, Pſal. lxxii. 1. The King of Glory, Pſal. xxiv. 8. —*Note.* This is five times repeated.—The LORD of glory, 1 Cor. ii. 8. James ii. 1.

MISCELLANEOUS NAMES expreſſive of the GLORIES of CHRIST.

The Apoſtle and High Prieſt of our profeſſion, Heb. iii. 1. A Deacon, (ο, διακονος) or a Miniſter, Rom. xv. 8. A Miniſter of Holy Things, των αγιων λειτουργος, Heb. viii. 2. The Angel, or Meſſenger of the Covenant, Mal. iii. 1. The Servant of GOD, Iſai. xlix. 6. The Deſire of all nations, Hag. ii. 7. The Elect of GOD, Iſai. xlii. 1. A Worm and no man, Pſa. xxii. 6. The LORD and Son of David, Pſal. cx. 1. Matt. xxii. 43. The Day Spring from on high, Luke i. 78. Rabbi, or my Great Maſter, John i. 49. Rabboni, or my Maſter, John xx. 16.

A Stone

A Stone laid in Zion—a tried Stone—a precious Corner Stone—a ſure Foundation; or as it is in the Hebrew, מוסד מוסד a foundation—a foundation, Iſai. xxviii. 16.

Other Foundation can no man lay than that is laid, JESUS CHRIST, 1 Cor. iii. 11. A Stone, the Head of the Corner, Pſal. cxviii. 22. A Stone of Stumbling, and Rock of Offence, 1 Pet. ii. 8. The Forerunner, Heb. vi. 8. An Advocate with the Father, 1 John ii. 2. The true Redeemer and near Kinſman, Lev. xxv. 25. Ruth iv. 4.—*Note.* The word Goel, גואל, or Redeemer, is mentioned ſix hundred times. See De Gols on the Divinity of CHRIST.—A Sower, Matt. xiii. 3. Solomon, Cant. iii. 7. King Solomon, iii. 11. The Roſe of Sharon, ibid. ii. 1.

Thou whom my ſoul loveth, Sol. Song iii. 1, 2, 3. My Brother, ibid. viii. 1. The Lamb in the midſt of the throne, Rev. v. 6. The Lamb is the Temple of the New Jeruſalem, Rev. xxi. 22. The Lamb is the light of the New Jeruſalem, ver. 23.—*Note.* CHRIST is ſtiled a Lamb twenty-nine times in the Revelations.—A Bundle of Myrrh, Sol. Song i. 13. A Cluſter of Camphire, ibid 14. Fair and Pleaſant, ibid. i. 16. My ſervant the Branch, Zech. iii. 8. The man whoſe name is the Branch, Zech. vi. 12.

He feedeth among the lilies, Sol. Song ii. 16. vi. 3. He feedeth in the gardens, Sol. Song vi. 2. A Stone cut out without hands, Dan. ii. 34. The Stone became a great mountain, and filled the whole earth, Dan. ii. 35. His countenance is as Lebanon, excellent as the cedars, Sol. Song v. 15. A man of war, Exod. xv. 3. Mighty to ſave, Iſai. lxiii. 1. Moſt mighty, Pſal. xlv. 3. He treadeth the wine-preſs alone, Iſai. lxiii. 2, 3. Shiloh—a quiet peaceable Prince, Gen. xlix. 10.

A no-

A noble man, Luke xix. 12. A noble one, אדיר Jer. xxx. 21. A ſtronger man, Luke xi. 22. My ſtrength, my ſong, my ſalvation, Iſai. xii. 2. A ſtrength to the poor, Iſai. xxv. 4. A ſtrength to the needy in diſtreſs, ib. ver. 5. A refuge from the ſtorm, ibid. A ſhadow from the heat, ibid.—*Note.* All theſe four glories of CHRIST are in one verſe.—An hiding place from the wind: a covert from the tempeſt: rivers of waters in a dry place: the ſhadow of a great rock in a weary land, Iſai. xxxii. 2.—*Note.* All theſe four glories are in one verſe.—My GOD ſhall be my ſtrength, Iſai. xlix. 5.

He that liveth and was dead, and is alive for evermore, Amen. He hath the keys of hell and of death, Rev. i. 18. Our hope, 1 Tim. i. 1. CHRIST in us the hope of glory, Col. i. 27. Zerubbabel, Zech. iv. 6. Hag. ii. 3. O JEHOVAH my ſtrength, and my fortreſs, and my refuge in the day of affliction, Jer. xvi. 19. Thy huſband, Iſa. liv. 5. Pſal. xlv. 10. The portion of Jacob, Jer. x. 16. A light to lighten the Gentiles, and the glory of thy people Iſrael, Luke ii. 32. Iſa. lx. 19. The hope of his people, and the ſtrength of the children of Iſrael, Joel iii. 16. Having ſalvation, Zech. ix. 9.

The Keeper of Iſrael, Pſal. cxxi. 4. The Angel which redeemed me from all evil, Gen. xlviii. 16. I will ſend an angel before thee to drive out the Canaanite, Exod. xxxiii. 2. The arm of the LORD, Iſa. liii. 1. li. 9. The Bridegroom, Matt. xxv. 1. Iſa. lxii. 4, 5. The Heir of all things, Heb. i. 2. The Head over all things to the church, Eph. i. 22. A Sceptre ſhall riſe out of Iſrael, and a Star out of Jacob, Numb. xxiv. 17. The Bleſſed One who comes in the name of the LORD, Pſal. cviii. 20.

Bleſſed be the LORD GOD, doing wondrous things, Pſa. lxxii. 18. The LORD ſtrong and mighty in battle,

tle, Pſal. xxiv. 8. God ſtandeth in the congregation; he judgeth among the Gods, Pſal. lxxxii. 1. The Judge of the living and the dead, Acts x. 42. The Judge of all the earth, Gen. xviii. 25. God is Judge himſelf, Pſal. l. 6. The chiefeſt among ten thouſand and altogether lovely, Sol. Song, v. 10. White and ruddy, ibid. My Friend, ibid. 16. Chriſt is all in all, Col. iii. 11.

Let us now view the paſſion of LOVE, which is expreſſed towards this glorious and divine perſon, by all chaſte virgin Chriſtians, in all ages to the end of the world.—*Note.* CHRIST is ſtiled DAVID. דוד i. e. Beloved no leſs than thirty-two times in the Song of Songs; which ſhall be thus exemplified:

The Beloved, Sol. Song. i. 13. My Beloved, ver. 14. My Beloved, ii. 3. My Beloved, ver 8. My Beloved, ver. 9. My Beloved, ver. 10. My Beloved, ver. 16. My Beloved ver. 17. Thy Beloved, iv. 16. My Beloved, v. 2.

My Beloved, Sol. Song, v. 4. My Beloved, ver. 5. My Beloved, my Beloved, ver. 6. My Beloved, ver. 8. Thy Beloved, thy beloved, ver. 9. My Beloved, ver. 10. My Beloved, ver. 16. Thy Beloved, thy Beloved, vi. 1. My Beloved, ver. 2. My Beloved, my Beloved, ver. 3.

My Beloved, Sol. Song. vii. 9. My Beloved, ver. 10. My Beloved, ver. 11. My beloved, ver. 13. My Love, viii. 4. Her Beloved, ver. 5. My Beloved, ver. 14. Thy Love, ii. 1. My Well Beloved, Iſa. v. 1. Thou whom my ſoul loveth is repeated four times, Sol. Song. i. 7.—iii. 1, 2, 3.

Note. CHRIST is ſtiled the Beloved, with aſtoniſhing repetitions in the Song of Solomon. In this manner the Scriptures repreſent the genuine paſſion of love to CHRIST; and in this manner the excellent

Hervey expreſſed his paſſion in all his holy thoughts,* words, and writings.

Note. All ungenerate perſons, wherever the Goſpel comes, as they do not love Chriſt, they are adulterous lovers of ſin and the world, and they are lovers of damnation in the cauſes of it, i. e. infidelity, and enmity to CHRIST.

Let us cloſe all our views with a ſong of ſevenfold praiſe, due to the LORD JESUS CHRIST, Rev. v. 12. Worthy is the Lamb that was ſlain, to receive, 1. power, 2. riches; 3. wiſdom; 4. ſtrength; 5. honour; 6. glory; 7. bleſſing; and every creature which is in heaven, and on the earth, heard I, ſaying, "Bleſſing and honour, glory and power, be unto the "Lamb, for ever and ever," and the four living creatures ſaid, Amen.

Hervey's faith was the confident expectation of things hoped for. The clear demonſtration and convincing evidence of inviſible objects, i. e. inviſible perſons, inviſible attributes, inviſible tranſactions, and inviſible bleſſings. GOD the HOLY SPIRIT, by a phyſical, moral, and gracious influence, and real operation, wrought into his underſtanding, a perſuaſion of CHRIST's almighty power and grace to ſave: he opened his heart to receive CHRIST in all his offices, and to make a full and eternal ſurrender of his immortal ſoul into CHRIST's hands, to be ſaved intirely in his own method of grace and ſalvation.

It was this vital and peculiar faith of the operation of GOD, which marks the diſtinct character, and conſtitutes the real difference between a true believer, and all the unbelievers in the world. This faith enabled him to treat CHRIST according to the revealed idea of him; and from the names and characters of CHRIST in the preceding pages; and

* Read Dr. Lowth's Lectures on the Song of Songs.

from

from the clear diſcoveries of his divine attributes, and works of creation and redemption, and the divine worſhip paid to him by the patriarchs, prophets, apoſtles, martyrs, and true Chriſtians in all ages: this great and good man formed his conceptions of Chriſt, and expreſſed the beſt affections for his perſon, intereſt, and glory, in the world.

He conſidered CHRIST in his eternal exiſtence, or exiſting all at once without ſucceſſion of moments, or change of time or place; and conſequently, immutable, and every where preſent, with all ſpace: the living GOD and Friend of his precious ſoul. He kept up a continual converſe with him by faith and prayer: he lived in him: he lived with him in habitual joy and increaſing delight. He ſaw future things as eternal, and eternity juſt at hand: and by his vital union with the perſon of GOD the SON, he could call eternal bleſſings and felicity all his own. This inſpired his mind and paſſions with a dignity and majeſty of HOLINESS peculiar to his character: and by virtue of this holineſs, ſhining in his underſtanding, he contemplated the boundleſs power, the exquiſite wiſdom, and exuberant goodneſs of CHRIST, in all his works of creation, providence, and redemption; and every freſh proſpect of the glories of CHRIST, transformed his ſoul into a brighter reſemblance of the moral perfections of his GOD.

He clearly diſcerned, that every natural and moral perfection of GOD the FATHER, was equally aſcribed to GOD the SON; and he ſaw CHRIST in all the works of creation. He conſidered that CHRIST gave being to our world and the ſtarry heavens, which, without his agency, would have no exiſtence: that he upholds the univerſe, which would, if left to itſelf, tumble into ruins: that he actuates every living creature, vegetable, animal, rational, and angelical, which would otherwiſe be intirely a lifeleſs maſs: and he recovered our ſyſtem when it was

all doomed to deſtruction, for the apoſtacy and rebellion of man. He has beautifully diſplayed theſe grand truths in his contemplations on a flower garden: and his deſcant on creation, which are everlaſting monuments of his wonderful genius, and devotional taſte.

He imitated all the patriarchs, prophets, and apoſtles, in the inceſſant ardent worſhip he offered up to our LORD JESUS, as God above all; and he purſued the glory of CHRIST, as the final cauſe of his immortal exiſtence.

We now come to conſider the character of Hervey as a man of SCIENCE and VIRTUE; and in this point of light, propoſe him for an example to the riſing generation. His natural ſenſibility was exceeding great: his perceptions of beauty were exquiſitely fine: he had a clear ſenſe of beauty in all its gradations: and when this was connected with true piety, it worked up his natural ſenſibility to its utmoſt perfection.

While he was a ſchool-boy, and had not the leaſt advantage in the tuition of the ſciences, the beauties of the vegetable and animal creation, ſtruck him very ſtrongly; and before he had the leaſt learned acquaintance with the ſcience of aſtronomy, the glories of the ſtarry heavens poured themſelves into his ſoul. He uſed to obſerve, that when he took a walk into the fields in the night ſeaſon, he pauſed, pondered, trembled, and adored: he found an unknown ſomething within him, which ſuggeſted ſtrongly, that there was a moſt wiſe, mighty, and good Being, at the head of the univerſe, who governed and diſpoſed of all things. When theſe natural ſentiments and ſublime feelings of ſoul came to be cultivated by reading Dr. Derham's Aſtro-theology, and Le Pulche's Dialogues on the Starry Heavens, theſe enlarged the capacity of his underſtanding, to take in great and ſublime ideas, without pain or difficulty; to receive new and uncommon ideas, without an ignorant ſurpriſe and averſion. Theſe excellent books, with others written in the

the ſame ſtrain and taſte, had a happy tendency to enable him to ſurvey vaſt trains of great ideas without pain or difficulty.

The NATURAL HISTORY of air and water, in their diſtinct properties and uſes, were open to his mind: the different claſſes of minerals that lay within the bowels of the earth, were all familiar to his ſoul: the furniture of the ſurface of our earth, in graſſes, plants, trees, and flowers, highly gratified his taſte, and gave pleaſure to his imagination. The various claſſes of birds, beaſts, fiſhes, and inſects, paſſed in review before his mental eye; and knowing himſelf to be a redeemed and recovered creature of GOD, and diſcerning that CHRIST was the Creator and Redeemer of all theſe objects, he felt more divine pleaſure than Adam could in Paradiſe.

Hervey was a great maſter of the ſcience of LOGIC: he underſtood the nature of ideas, and the objects of perception, as well as any man: he had a very clear and diſtinct conception of all ſubſtances and qualities, material and immaterial, viſible and inviſible, mortal and immortal, temporal and eternal.

He had a more clear and forcible conception of the nature of GOD and human ſouls, as well as devils and angels, than moſt men in the whole world, and a more comprehenſive idea of divine objects; and a more compleat perception of all their properties and parts, as diſcovered by divine revelation, with a very extenſive apprehenſion of the various kinds and qualities of the glorious doctrines of the Goſpel.

He had an aſtoniſhing degree of elevation and penetration of thought, to reach into the future events which are coming upon the univerſe in the latter day: the ruin of Popery; the converſion and reſtoration of the Jews; the ſpread of the Goſpel through all the nations of the earth; and the diſplay of the grandeur of GOD the SON.

He

He had a clear knowledge of the prejudices of the human underſtanding:—He himſelf had been the ſubject of the ſtrongeſt prejudices againſt the Goſpel. We have the utmoſt reaſon to believe, that he had never heard a ſingle ſermon on the perſon and righteouſneſs of CHRIST, for the firſt *ſeventeen* years of his life. When he went to Oxford, matters were not mended; the two firſt years were paſſed over in ignorance and indolence. He then fell into the hands of men that were ignorant of the method of acceptance with GOD. Theſe men became his ſpiritual phyſicians; and fooliſh phyſicians they were: their religion conſiſted in a ſet of outward obſervances, and a punctilious regard to rules of their own deviſing—riſing at ſtated hours—faſting ſeveral times in the week—giving the food they ſaved by faſting to the poor—ſaying prayers at certain hours—viſiting the priſoners in the jails—frequent attendance upon the ſacrament—binding themſelves by vows and covenants, to certain virtues and practices. This was the ſum total of their religion: they had no ſpiritual perception of the perſon of CHRIST; no underſtanding of his glorious righteouſneſs for our juſtification: no acquaintance with the ſpirituality and vaſt extent of GOD's law: no ſenſe of the immaculate purity of GOD: no conviction of the plague of their own hearts; no deep diſcernment of the power, deceit, and malignity of indwelling ſin: no ſight of the abſolute neceſſity of regeneration by GOD the HOLY SPIRIT: no knowledge of his divine perſon, and the infinite importance and neceſſity of his operations in the ſcheme of our ſalvation: no experience of the pleaſures of vital religion. In this dark, ſad, joyleſs ſtate, he lived for *eight* years; that is to ſay, from the *ninteenth* year of his age, till he was *twenty-ſeven*. All this time was ſpent in reading improper books, truſting to his own virtue and righteouſneſs for juſtification, and without the joys of GOD's ſalvation. He had no friend

friend in all the world, to recommend to him the beſt books: no friend to explain to him the true ſenſe and meaning of the Holy Scriptures. All his external obſervances and his attempts to practiſe virtue, had a tendency to build up a ſtrong barrier between CHRIST and his ſoul. He uſed to lament it as one of the greateſt loſſes of his whole life, that the œconomy of the covenants, by the *incomparable Witſius*, was never ſo much as mentioned to him; and whilſt he was at Stoke-Abbey, in Devonſhire, his dear friend, *Paul Orchard*, Eſq. who was in the ſame ſpirit of enquiry after happineſs with himſelf, joined with him in reading a vaſt variety of treatiſes, and a great deal of religious traſh they peruſed; a number of legal books they ſtudied, which had no other tendency, than to eclipſe the glory of the LORD JESUS, and leave their ſouls in froſt and darkneſs: among the reſt, they ſtumbled upon one good book, and that was *Eliſha Cole's*, on the Sovereignty and Righteouſneſs of GOD; on Election, Redemption, Effectual Calling, and final Perſeverance. Their minds were ſo incruſted with prejudice, and ſo envenomed with enmity againſt the dominion of GOD, that they threw the book away, not only as worthleſs, but pernicious; and reſumed the reading of books more adapted to their legal pride. In this joyleſs ſtate of religious obſervances, they continued ſome years: at laſt, in the year 1741, the LORD JESUS CHRIST began to dawn upon his ſoul; then it was, that he wrote the letter from Biddeford, marked No. I. in the Appendix to this book.

Hervey had ten thouſand prejudices to ſurround and poiſon his underſtanding: prejudices ariſing from words: ariſing from the difficulty and obſcurity of things: prejudices ariſing from bad or improper books, and artful and malignant men who lie in wait to deceive: but above all, prejudices ariſing from the depravity and corruption of his own heart.

By

By ſlow degrees, GOD the HOLY SPIRIT enabled him to ſurmount all the prejudices which had poiſoned his underſtanding, and framed him to a noble and firm determination to review and examine all his ideas and principles, as to their fitneſs or unfitneſs; goodneſs or moral evil; truth or falſehood; and he rejected with a ſublime diſdain, all that he found to be wrong or diſagreeable to the revealed will of GOD.

As a ſound and maſculine maſter of LOGIC, he well underſtood the principles and rules in matters of ſenſe; in matters of reaſon and ſpeculation; in affairs of human prudence; in matters of morality and religion; in the nature and evidences of inſpiration, and knew theſe principles and rules, with a degree of intuitive readineſs and familiarity: and he could diſcern, with great ſagacity, the principles and rules of judging concerning things paſt, preſent, and to come. How happy would it be for young ſtudents of genius and piety, to imitate Hervey in the exerciſe of reaſon, in their honeſt enquiries after truth.

The greateſt glory of the human underſtanding, is to reaſon well on all ſubjects and all occaſions whatſoever, but eſpecially upon the moſt divine and heavenly ſubjects. The worſt diſgrace of the human underſtanding, is to reaſon ill, eſpecially on divine ſubjects. The next greateſt glory of the human underſtanding, is to unravel ſophiſtry, and detect error in all the parts of philoſophy and divinity. Nothing can be a greater ſhame to a man that ſtiles himſelf a philoſopher, than to reaſon in a corrupt and erroneous manner.

It was the greateſt glory of Hervey's underſtanding, to receive and diſcern the moſt ſpiritual and heavenly objects; and he purſued thoſe objects with an unbiaſſed integrity: no ſophiſms of men or devils could warp his underſtanding. He kept truth for ever in his eye, and purſued it with unfainting perſeverance. In all his reaſonings, he never loſt ſight of the

point in debate. He took the utmoſt care to lay down ſound premiſes, and to draw ſolid concluſions from thoſe premiſes. He was deeply concerned not to reaſon inconcluſively. He was honeſtly willing and zealous to follow wherever truth led the way. I would, with the utmoſt candour, compare his methods of reaſoning with ſome of the moſt maſterly logicians in the world; I mean Chillingworth, Biſhop Bull, Dr. Waterland, Dr. Owen, Dr. Witſius, and Mr. Brine. Theſe great men underſtood the force of direct demonſtration: they were exceeding careful to lay down none but clear and ſure principles; and they drew the moſt genuine and legitimate inferences from thoſe principles. On the other hand, men of weak or corrupt underſtandings, are not careful to lay down ſound principles; and if their principles are falſe, their concluſions muſt be bad: or otherwiſe, they draw corrupt inferences from true principles; and theſe are the things that conſtitute all ſophiſms whatever.

Hervey was as careful, as of his life and ſoul, not to be impoſed upon by ſophiſtry: all the powers of earth and hell could never drive or ſeduce him from the love of truth: the authority of the greateſt bad men had no influence: the love of fame never ſwayed his underſtanding: the riches of the world, except to do good with them, had no charms for his imagination. Senſual pleaſure could never ſeduce his underſtanding into an error: he ſaw the infamy and madneſs of unlawful pleaſure, and was crucified and dead to all criminal gratifications.

Hervey had a vaſt ſtock of ideas upon all ſorts of divine ſubjects: he had the keeneſt readineſs at all kinds of ſcriptural arguments: no man better underſtood the force of the apoſtle Paul's reaſoning, on the great doctrine of juſtification by CHRIST's imputed righteouſneſs: it never entered into his mind, that the apoſtle reaſoned inconcluſively; and no man, ex-

cept the great Mr. Brine, had ſtudied this ſubject with more fixed attention.

The higheſt excellency of this good man, conſiſted in the ſpirituality of his underſtanding, and his love of truth. There were many other men that excelled him in ſeveral branches of learning; but no man went beyond him in a diſcernment of divine things. Newton and Dr. Barrow, were ſuperior to him in geometry; and yet, without his knowing it, he purſued the very beſt method of geometrical reaſoning. Judge Hales, and the great Judge Blackſtone, were infinitely ſuperior to him, in the knowledge of laws and government; but he underſtood the meaning of the divine law better than both of them. The great Locke, was ſuperior to him in metaphyſics; but he underſtood the dignity of CHRIST, and the worth of his own immortal ſoul, better than all the Lockes in the world. The great Sir Iſaac could anatomize the rays of light, and penetrate the nature and properties of colours, beyond any man upon the earth; but Hervey had more ſpiritual light, than ever Newton himſelf poſſeſſed. Demoſthenes and Cicero, excelled him in natural and political eloquence; but they have no ſhare with him, in a bright diſplay of CHRIST's perſon and righteouſneſs.

This great and wiſe man accuſtomed himſelf to clear and diſtinct ideas: to evident propoſitions; to ſtrong and convincing arguments on all the ſubjects of divinity. Aſpaſio's Dialogues with Theron, and Hervey's eleven letters on juſtification, by CHRIST's imputed righteouſneſs, are glorious evidences of the excellency of his underſtanding.

He enlarged his general acquaintance with things daily, in order to attain a rich furniture of ideas, by which thoſe propoſitions, which occur, may be either proved or diſproved: but he did eſpecially meditate and enquire, with great diligence and exactneſs, into the nature, properties, circumſtances and relations of the

the particular ſubject, about which he reaſoned or judged: he ſurveyed a queſtion round about, and on all ſides; and extended his views, as far as poſſible, to every thing that had a connection with it.

In ſearching the knowledge of divine things, he always kept the preciſe point of the preſent queſtion in his eye: he took earneſt heed, that he added nothing to it while he was reaſoning, nor omitted any part of it. By keeping the ſingle point of enquiry in his conſtant view, he was ſecured from ſudden raſh, and impertinent determinations; which ſome have obtruded, inſtead of ſolutions and ſolid anſwers, before they perfectly knew the queſtion. When he had exactly conſidered the preciſe point of enquiry, or what was unknown in the queſtion, he then conſidered what and how much he knew already of the queſtion, or of the ideas of which it is compoſed. In chooſing his arguments to prove any queſtion, he always took ſuch heads of truth, which are ſureſt and leaſt fallible, and which carry the greateſt evidence and ſtrength with them. He was not ſo ſolicitous about the number, as the weight of his arguments; eſpecially in proving any propoſition which admitted of divine certainty and complete demonſtration. A growing acquaintance with ſcience and divinity, and a daily improvement of his underſtanding in divine ſubjects, did beſt teach him to judge and diſtinguiſh, in what caſes the number of arguments adds to their weight and force. He proved his concluſion, as far as poſſible, by ſome propoſitions, that were in themſelves more plain, evident, and certain, than the concluſion; or at leaſt, ſuch as are more known, and more intelligible to the perſon whom he would convince. If we neglect this rule, we ſhall endeavour to enlighten that which is obſcure, by ſomething equally or more obſcure; and to confirm that which is doubtful, by ſomething equally or more uncertain. He laboured in all reaſonings, to enlighten the underſtanding, as well as to

conquer and captivate the judgment: he argued in ſuch a manner, as might give a natural, diſtinct, and ſolid knowledge of divine objects to his readers; as well as to force their aſſent, by a mere proof of the queſtion. Now to attain this end, the chief medium of his demonſtration was fetched, as much as poſſible, from the nature of the thing to be proved, or from thoſe things which are moſt naturally connected with it. He diſtinguiſhed well between an explanation and an argument; and neither impoſed on himſelf, nor ſuffered himſelf to be impoſed upon by others, by miſtaking a mere illuſtration for a convincing reaſon. Axioms, or ſelf-evident propoſitions, may want an explanation or illuſtration, though they are not to be proved by reaſoning. Similitudes and alluſions, have oftentimes a very happy influence to explain ſome difficult truths, and to render the idea of it familiar and eaſy. In his whole courſe of reaſoning, he kept his mind ſincerely intent on the purſuit of truth, and followed ſolid arguments whereſoever it led him.—No party ſpirit, no love of fame, no vile avarice or love of money, no polluted paſſions, nor the jaundice of any prejudice whatſoever, ſtopped or averted the current of his reaſoning, in the purſuit of true knowledge of his GOD and SAVIOUR.

When we ſet this great and good man in his honeſt and admirable methods of reaſoning, in contraſt with the proud enemies of the Goſpel, we ſhall ſee in him every thing to raiſe our admiration and eſteem; and every thing in them, to rouſe our indignation and contempt. He loved ſolid facts and divine reaſonings: they love ſcepticiſm and ſophiſtry: they are frequently guilty of a miſtake of the queſtion, that is, when ſomething elſe is proved, which has neither any neceſſary connexion or conſiſtency with the thing enquired; and conſequently gives no determination to the enquiry, though it may ſeem at firſt ſight to determine the queſtion. They are guilty of begging the

the thing in queſtion, or a ſuppoſition of what is not granted; that is, when any propoſition is proved by the ſame propoſition in other words, or by ſomething that is equally uncertain and diſputed. They are guilty of another ſort of fallacy, which is called a circle. This is very near kin to the ſophiſm, which is called a begging the queſtion; as when one of the premiſes in a ſyllogiſm is queſtioned and oppoſed; and we intend to prove it by the concluſion.

The Papiſts are famous at this ſort of fallacy, when they prove the Scripture to be the word of GOD, by the authority or infallible teſtimony of their church: and when they are called to ſhew the infallible authority of their church, they pretend to prove it by the Scripture. The next kind of ſophiſm is called, the aſſignation of a falſe cauſe. There is ſcarce any thing more common in human life, than this ſort of deceitful argument: if any two accidental events happen to concur, one is preſently made the cauſe of the other.

This ſophiſm was found in the early days of the world: for when holy Job was ſurrounded with uncommon miſery, his own friends inferred, that he was a moſt wicked man; and charged him with aggravated guilt, as the cauſe of his calamities; though GOD himſelf, by a voice from heaven, ſolved this uncharitable ſophiſm, and cleared his ſervant Job of that charge. The way to relieve ourſelves from thoſe ſophiſms, and to ſecure ourſelves from the danger of falling into them, is an honeſt love of truth, and an ardent enquiry into the real nature and cauſes of things; with a conſtant attention and fixed watchfulneſs againſt all thoſe prejudices, that might warp the judgment aſide from truth in that enquiry. How exceedingly abſurd and contemptible is the ſophiſtry of the Socinians, which they exerciſe againſt the grand doctrines of revelation. They are continually guilty of a miſtake of the queſtion, between Socinians and Calviniſts:

Calviniſts: in a thouſand inſtances, they form a bold and impudent ſuppoſition of what is not granted; and are guilty of a mean begging the thing in queſtion, without any ſort of proof. They are continually guilty of the aſſignation of a falſe cauſe of man's ſalvation. In the preſent day, ſeveral Calviniſts of good natural parts, of amiable manners, and whoſe gifts promiſed uſefulneſs in the churches, have gone over from Calviniſm to Socinianiſm. Heaven forbid, that I ſhould indulge a ſpirit of perſecution againſt theſe men. Perſecution conſiſts in hurting a man in his natural or civil rights, merely on account of the faith he profeſſes, and the worſhip he practices, without his being guilty of any civil forfeiture or crime. We renounce perſecution as being full of abſurdity and iniquity, in all its kinds and degrees.

Thus we have viewed Hervey as a man ſkilled in ſound logic, being well acquainted with the nature of ideas, the objects of perception, as matter and ſpirit, with their different qualities: having viewed the different kinds of perception, as ſenſible, ſpiritual, and intellectual; as clear and diſtinct; or obſcure and confuſed; as comprehenſive in all their properties; complete in all their parts; extenſive in all their kinds; and orderly in due method.

The clearneſs of our conceptions may be illuſtrated by a microſcope, which views things clearly in their own nature. The comprehenſiveneſs of our conceptions of the properties of all divine objects, may be illuſtrated by a terreſtrial globe turning upon its own axis, and exhibiting, in a few moments of time, the different empires, kingdoms, republicks, and cities; the iſlands, rivers, ſprings, and lakes, on the face of the whole earth. We would then conſider every divine object as complete in all its parts. This may be illuſtrated by an anatomical knife, which divides the human body into all its component parts; as bones and cartilages, muſcles and tendons, which

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are the terminations of thoſe muſcles: as divided into arteries and veins, which are the ſame canals inverted: as divided into the brain, ſpinal marrow, and nerves; which nerves, are only the brain and ſpinal marrow, carried into different ramifications, and ſpread all over the body, to the ends of our fingers and toes. He conſidered divine objects in all their different kinds; and this may be illuſtrated, by a glaſs priſm, which reſolves and analyſis light into its ſeven original colours; as violet, indigo, blue, green, yellow, orange, red; and the compoſition of all theſe colours makes a complete white, or no colour at all. Hervey went on to conſider the nature of judgment, and the different kinds of propoſitions: he conſidered the different ſources of human knowledge, as ſenſe, intelligence, conſciouſneſs, reaſon, inſpiration, and human teſtimony.

He traced, in a very accurate manner, all the different prejudices or falſe judgments of mankind. He entered deeply into himſelf; conſidered the falſe judgments which he had formed, ariſing from improper words; ariſing from bad books and bad men; but eſpecially, from his own bad heart; of which he had the deepeſt conſciouſneſs of any man, except the great Brine, which I ever knew. This wiſe and good man, entered into the nature of clear and ſound ſyllogiſms: he underſtood the major and the minor propoſitions, as well as any man; and knew how to draw the concluſions with the utmoſt diſtinctneſs and force. He purſued his reaſonings with the greateſt honeſty and attention, and never loſt ſight of his grand object, pure and immutable truth. Truth was the ſovereign of his ſoul, the miſtreſs of his affections, and the darling of his heart; and to this, he ſacrificed all vain honours, ſordid riches, and ſenſual pleaſures; and if the whole world had been offered him, to be bought at the price of truth and virtue, he would have

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ſcorned to have opened his mouth and ſaid, I will buy it.

Having given a ſhort ſketch of Hervey's character as a ſound and good logician, let us in the next place view him with reſpect to his knowledge of

NATURAL PHILOSOPHY,

or a clear perception of the greatneſs, variety, beauty, and ends of the whole CREATION.

We have taken a ſhort proſpect of him in this point of light already: let us here view him in the higheſt exertions of his vaſt underſtanding, in the grand principle and foundation of all philoſophy; and that is the great law of UNIVERSAL GRAVITATION. He darted, with the whole fire and force of his underſtanding, into GOD and gravitation, beyond the conceptions of millions of mankind; and ſaw deeper and farther into this grand object, than moſt philoſophers in the whole world. He ſaw, with intuitive rapidity of perception, that GRAVITATION is only another name for the action of GOD our SAVIOUR, upon all matter in the univerſe: and the fundamental laws of nature are nothing elſe but the wiſdom, power, goodneſs, and omnipreſence, of GOD the Son, acting every where in his own world; and every moment ſuſtaining and actuating the whole creation.

Moſt men who ſtile themſelves philoſophers, ſuffer their minds and underſtandings to be *debauched* with mere dead matter; or poiſoned with ſuch deteſtable infidelity, that they ſee nothing; they believe nothing: they love nothing that relates to the perſon, the attributes, the actions, and glories of the LORD JESUS CHRIST.

Not ſo the great and ſublime Hervey: he ſaw GOD in every creature: he was attentive to the agency of GOD the REDEEMER every day and every hour of his life: it became habitual to him for many years before he died to live in CHRIST, and to be ONE SPIRIT with him.

him. This gave ſuch an immortal dignity to his mind, and ſuch a grandeur to his conceptions, volitions, and paſſions: and ſuch a majeſty in his actions, and in all his deportment, as I never ſaw in any other man in my whole life. Whenever I came afreſh into his preſence, I was ſtruck with veneration and delight: he ſeemed to me above the rank of other men: a being that deſcended from the celeſtial world, and breathing in the air of Paradiſe: his temper and underſtanding had a certain Godlike manner, as I know not how to expreſs. It was impoſſible to think of him with contempt, unleſs you were a brute, or a fool, void of all common ſenſe, and deſtitute of all learning and virtue. If you were a man of any genius, taſte, and piety, you muſt, in proportion as you roſe in dignity of mind, eſteem and venerate his ſuperior character.

I have converſed with learned men and philoſophers almoſt fifty years: and I have found the greateſt number of them no better than PRACTICAL ATHEISTS, deſtitute of all right knowledge of GOD, ſecret or open enemies to divine revelation, with a temper as determined in hatred of CHRIST, as the devils or the damned ſpirits; and all their ſcience and philoſophy only ſerved them to do more miſchief to mankind, and to render them ſo much the more deteſtable in the eyes of all wiſe and good men. Hervey valued no man for his learning alone, unleſs joined with ardent devotion to the perſon of his GOD and SAVIOUR.

Hervey's ſkill in the HEBREW LANGUAGE.

He began the ſtudy of the Hebrew about the nineteenth year of his age, by the inſtigation of an acquaintance, who gave him no manner of aſſiſtance. The only book he took up was, the Weſtminſter Hebrew Grammar. That book ſeems to be contrived by the devil to prevent the pleaſing learning of the Hebrew language: it is dark and obſcure, without

out any light: it is harſh and unpleaſant, without any taſte: it is ugly and diſguſtful, without any beauty: and it is dull and lifeleſs, without any ſpirit. One would think that all the powers of darkneſs had ſat in council for a thouſand years paſt, to prevent the rational and pleaſant ſtudy of the Hebrew language. We have reaſon to believe that ninety-nine Grammars out of an hundred, were invented by hell, to ſpoil the moſt uſeful and beautiful language in the world. Hervey took up this Grammar by the inſtigation of an Egyptian taſk-maſter, who urged him to work and make bricks without ſtraw: he never gave him the leaſt aſſiſtance in the language, which Mr. Hervey found ſo harſh and difficult, that he threw it by in deſpair. Some time after, he was urged by the ſame taſk-maſter to learn the Hebrew language. He attempted the matter again, by the ſame abſurd Grammar. He ſtuck a long time at the heemantic nouns, and was not able for his life and ſoul to go on. Theſe heemantic nouns, at the beginning of a Grammar, is another invention of the devil, to ſpoil the learning of one of the moſt important languages in the world.

After a long time, and much perplexity, great diſcouragements, chopped hay, prickly furze-buſhes, and tormenting ſtinging nettles, by a happy Providence, there was another fellow of Lincoln college, far different from the former tyrant. Seeing Mr. Hervey in his painful embarraſſment, he pitied him, and took him into his boſom: he conducted him to the firſt chapter of Geneſis, and analized every word: he taught him to reduce every noun to its proper pattern: he inſtructed him to trace every verb to its proper root, and to work every verb through the active and paſſive conjugations of *kal* and *niphal*; of *pihel* and *puhal*; *hiphil* and *kophal*, with the reciprocal form of the verb *hithpael*. If the devil could have had his way, we had loſt one of the fineſt Hebrew ſcholars in the world.

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After Mr. Hervey had learned to analize the firſt chapter of Geneſis, he went on like a race horſe, or a giant: he entered into the ſimplicity, the energy, the imagery, and the majeſty of the firſt language ſpoken upon earth; and to my certain knowledge, he was one of the firſt ſcholars in Europe for a familiar knowledge in the Hebrew Bible; and whilſt the greateſt part of the miniſters of religion hardly know the beginning from the end, or the top from the bottom of the ſacred Scriptures of GOD, in their original language, this excellent man converſed with the Hebrew Scriptures with the critical knowledge of a Jewiſh Rabbi, and the devotional ſpirit of a lively Chriſtian.

Hervey's ſkill in the GREEK LANGUAGE.

He was ſent to the Grammar Free School in Northampton, at ſeven years of age. His father was miniſter at Hardingſtone, one mile from Northampton, where Hervey was born. He went as a day-ſcholar for ten years. Here he learnt nothing but Latin and Greek. He ſoon got before many of the boys who had been ſome time in the ſchool; but his ungenerous and ſordid maſter checked his progreſs, leſt he ſhould go beyond his own ſon. Thus one of the fineſt geniuſes in the world was hindered in his improvement, to gratify the meanneſs of a bad maſter, and perhaps to cover the ſhame of a dull boy. His maſter had no ſort of taſte for the beauties of literature: never made any remarks on the excellent paſſages in the claſſics, nor did he ever lay before him a map, to aſſiſt him to underſtand the deſcriptions in the hiſtorians and poets. In the courſe of ten years, he muſt unavoidably have acquired a vaſt ſtock of Latin and Greek words; and when his underſtanding and imagination began to bud and bloſſom, he would, from his own reflections, begin to ſee their beauties, and taſte their ſweetneſs. He was grown ſo

exceedingly tall at ſeventeen years of age, that he was aſhamed to go as a ſchool-boy any longer: he then petitioned his father that he might go to Oxford: accordingly a little exhibition of twenty pounds a year was procured for him at Lincoln college. Here he was left to himſelf, by a proud indolent tutor; and if a gracious God had not took care of him, he would have been plunged in vice, and loſt for ever. After two years ſpent in idleneſs, and non-improvement, owing chiefly to the improper books that were laid before him; books quite unſuitable to his taſte and capacity, and only fitted to fill him with diſguſt and deſpair: he was rouſed from his drowſineſs by the ſecret and ſlow ſtimulations of divine grace: he then began to recollect the claſſical knowledge he had acquired, in a dry and dull manner, at the grammar ſchool: he reviewed his Greek: he read the Greek Teſtament with diligence: he reviewed Homer and Xenophon, and began to diſcern the aſtoniſhing beauties in thoſe works of genius and eloquence; and at laſt aroſe to as maſterly an acquaintance with Homer's Iliad and Odyſſey, as moſt ſcholars in the whole world. Perhaps no man had a greater ſenſibility to the beauties of that daring genius, Homer: no man entered with greater elevation, and penetration of thought, into the characters, the ſpeeches, the actions, the ardent imaginations, the powerful paſſions, and the daring actions of valour in Achilles, Hector, and the other heroes in the Greek and Trojan armies: it ſet his ſoul all on fire.

In a courſe of eight years Hervey had peruſed, with great attention, the ſelect beauties of the Greek and Roman claſſics; but in the year 1741, divine grace drew him from the feet of Homer and Demoſthenes, to the feet of the LORD JESUS CHRIST, his heavenly tutor; and there he abode for eighteen years. Now the Greek Teſtament was the darling object of his ſoul; and in conjunction with the Hebrew Bible,

Bible, were the great medium of his acquaintance with CHRIST. He roved through the flowery fields of the four Evangeliſts with unutterable ſurprize, admiration, and eſteem. He found the LORD JESUS the object of the higheſt benevolence and gratitude.

Hervey's ſkill in the LATIN LANGUAGE.

He underſtood the beauties of the Latin tongue as well as any man; and perhaps better than moſt claſſical ſcholars in the world. He did not content himſelf with a mere dry plodding over letters and ſyllables, merely to underſtand the grammatical ſenſe of words, but he entered with genius and ſpirit into the meaning of the authors he read, and the beauties of ſentiment and compoſition. A dull ſecond-rate claſſic had no charms for him, and therefore he laid them by with coldneſs and indifference. An author who wrote with ardent imagination, and enlivened paſſion; who painted the characters of great men; entered into the ſprings of their actions; deſcribed the battles of heroes; repreſented the grand effects of peace or war; the erection or ruin of kingdoms; the awful convulſions of nature; the amiable charms of cornfields; the pictures of rural nature; the cultivation of land; the policy; the good government and order of bees; their exquiſite productions of combs and honey; with a thouſand beautiful dialogues of ſhepherds—

Theſe, with innumerable other beauties, ſet fire to Hervey's imagination; raiſed his paſſions to the higheſt tone and energy, and took poſſeſſion of his whole ſoul. All theſe beauties Hervey found in one author; but for the laſt years of his life, his taſte for holineſs, and his devotion to CHRIST, had almoſt expelled the love of Virgil out of his heart. To ſhew my love and reſpect for him, as ſoon as ever Baſkerville's beautiful edition of Virgil in quarto was publiſhed, I carried it to him as a preſent. He received me with his uſual ſweetneſs, and expreſſed the tendereſt gratitude for

for my regard to him. Said he, "My dear friend, if "I intended to keep this book, I would accept it; but "as I ſhall never read it, you muſt allow me to pay "for it, for I ſhall ſurely give it away."

Let me obſerve, that amongſt many of the claſſic authors, as he had one favourite among the poets, ſo he had one that he valued above all the proſe writers, and looked upon as a maſter-piece of eloquent deſcription, and that was the ſecond part of Tully's book *De Natura Deorum*. If Tully had done as well on the firſt and third part of that book, he would have deſerved the approbation and praiſes of the whole world.

Hervey had a clear ſenſe of the grandeur and beauty of ſentiments and language in the orations of Demoſthenes and Cicero; and if he had poſſeſſed health and ſpirits equal to his genius and taſte, he could have transfuſed them into the Engliſh language with energy and beauty peculiar to himſelf, diſplaying of the lively beauties of the Engliſh language, of which he was ſo great a maſter.

His knowledge of GEOGRAPHY and ASTRONOMY.

His claſſical tutor, who taught him the languages of Latin and Greek for ten years, was one of the moſt negligent and unfaithful men in the whole world. He never made but one remark upon the Greek Teſtament, and that was a remark fit only for a fool to make. When he led him in his abſurd method through the claſſics, he never laid before him ſo much as a ſingle map of any of thoſe countries which are deſcribed by the Greek and Latin hiſtorians and poets. His tutor at Lincoln college, in Oxford, was the ſame lazy and worthleſs character: he took no ſort of care and pains in his education; of which, out of a thouſand proofs, this is one; that after Mr. Hervey had entered into orders, he happened to be in company with

with ſome gentlemen, who were ſpeaking of Jeruſalem: he was ſo ignorant, as not to know where Jeruſalem ſtood: he knew nothing of the latitude of the place, nor the quarter of the world where it was built. He was ſo ſtung with ſhame at his own ignorance, and rouſed to indignation at his tutors, that he went immediately and bought a book of maps, and ſtudied Geography in all its parts, with ſuch diligence and attention, that he became one of the firſt Geographers in the whole world.

He was equally ignorant of Aſtronomy, or the ſcience of the Sun, Moon, Planets, and Starry Heavens. He ſtudied Dr. Derham's Aſtro-theology, with ſuch inceſſant diligence, and unbounded delight, that he made himſelf maſter of the Newtonian Syſtem of the Heavens. This enlarged the capacity of his underſtanding to a moſt extraordinary degree, and enabled him to take in great and ſublime ideas of GOD, in his being, attributes, and perfections, and to receive new and uncommon ideas of the Godhead and glory of CHRIST, without a childiſh ſurprize, or abſurd averſion. This enabled him to ſurvey ten thouſand grand ideas in a beautiful arrangement, and a regular ſucceſſion.

Hervey's admirable ſkill in ANATOMY.

He thoroughly underſtood the ſtructure and œconomy of the human body. He was well acquainted with the ſyſtem of the bones, and cartilages by which thoſe bones were connected. He was well acquainted with the doctrine of the muſcles, and the tendons in which theſe muſcles terminate. He was clearly acquainted with the whole ſyſtem of the arteries, by which the blood is conveyed from the heart, to all parts of the body and the veins, which are the ſame canals inverted, by which the blood is brought back to the heart again. He had an exquiſite knowledge of the nature of digeſtion, nutrition, and circulation:

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he traced the chyle from all its veſſels, to its grand receptacle at the left kidney: he followed it up through its glorious tube, the thoracic duct, 'till it poured its vital treaſure into the right auricle of the heart: he purſued it into the right ventricle, and from thence by the pulmonary arteries, to both the lobes of the lungs: he purſued it by the ſame canals inverted, called the *pulmonary veins*, to the left auricle of the heart: from the left auricle, he ſaw it into the left ventricle; and from thence he purſued its vital tour by the grand artery, down by the back bone, to the end of the toes; and by another beautiful artery to the top of the head, and to the ends of the fingers. And thus, at the rate of ſixty ounces in a minute, and at the length of ſeventeen yards in the ſame time, the blood has played itſelf off ever ſince we were born.

Let us now view Hervey, who, on the principles of the glorious Goſpel, had a moſt exquiſite knowledge of

MORAL PHILOSOPHY.

This beautiful and glorious ſcience conſiſts of two parts, HAPPINESS and VIRTUE.

Happineſs conſiſts in the fruition of the ſupreme good. The ſupreme good is an object deſirable for its own ſake. It is that which removes all poſſible evil from the body and ſoul of man. It muſt, by its own virtue, remove all natural evil, which is pain, diſeaſes, poverty, and death. It muſt remove all moral evil, or an habitual violation of GOD'S eternal and immutable law, with all charge of offence, which is guilt, or an obligation to puniſhment. It muſt remove all eternal evil, conſiſting in the pain of loſs, or an eternal diſunion from the ſupreme good; and from the pain of ſenſe, which is an eternal feeling of the holy juſtice of GOD, giving us a lively conſciouſneſs of GOD'S hatred and wrath againſt our perſons and crimes.

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The ſupreme good muſt have another property; it muſt be immutably and univerſally the ſame, without any diſcontinuance and loſs; that is, to ſay, it muſt be as freſh and lively after the fruition of ten thouſand ages, as it is now; being known it muſt make a wiſe man; being intenſely loved, muſt make a good man; and being richly enjoyed, muſt make a happy man.

Enjoyment, or fruition, conſiſts in five things; perception, union, reſt, uſe, and delight. It is impoſſible for any man to be happy without a ſpiritual perception of CHRIST: no man can be happy without a vital union with CHRIST: no man can be happy without a total reſt in the perſon and blood of CHRIST: no man can be happy without a free and full uſe of the righteouſneſs of CHRIST: no man can be happy without a delight in CHRIST; that is to ſay, an habitual love and joy in his perfections and beauty. No man can be happy without an ardent zeal for his glory, as the ultimate end and intention of his eternal exiſtence.

Hervey knew CHRIST as the ſupreme good, as well as any man in the world; and he knew that vital virtue, flowing out of the fulneſs of CHRIST, was the only means of bringing him to the fruition of this ſupreme good.

All the Pagan philoſophers were blind and miſerable men; they profeſſed themſelves to be wiſe, but became fools. The epicureans placed happineſs in ſenſual good; the diſciples of Ariſtotle and Zeno; the one placed happineſs in the habits of virtue; the other placed happineſs in the actions of virtue. Plato, and his followers, aſſerted, that happineſs conſiſted in a perception of the divine goodneſs and beauty; but he never knew, for one moment, the right method of attaining an union with, and enjoyment of the ſupreme beauty and good. The Platonic world, by wiſdom, knew not GOD.

How ought we to love and adore the infinite goodneſs and mercy of GOD, in giving us a revelation of the ſupreme good. We were totally ignorant of the LORD JESUS CHRIST, who is an object infinitely deſirable for his own ſake, and not for the ſake of any thing elſe; for then that object would be before him, and above him, and conſequently he would not be the ſupreme good; our LORD JESUS CHRIST has another property of the ſupreme good, and that is, He is able wholly to remove from us all natural, moral, and eternal evils; and he is equally able and willing to beſtow upon us, all natural, moral, and eternal good. He can give us a happineſs as large as our wiſhes, and laſting as our ſouls; a happineſs which an immortal ſoul ſhall never outlive, and an eternal GOD ſhall never ceaſe to communicate.

Our GOD and SAVIOUR is an unperiſhing good, and the fruition of him will be as lively and freſh after millions of ages are rolled away, as he was at the beginning of our enjoyment of his preſence. Hervey knew as well as any man, by happy experience, the nature of the fruition of the ſupreme good: he had a clear perception, a forcible underſtanding of the nature of this good: he felt an intenſe union with it, an entire reſt of heart in it, a free and full uſe of CHRIST's perſon and righteouſneſs; an habitual delight in him, as the ſtrength of his heart, and his portion for ever.

Let us now take a view of the ſecond part of moral philoſophy, which is VIRTUE.

Virtue is a free and intentional conformity of our nature and actions to the nature and will of GOD.

Here let us conſider the ſeat and ſubject of virtue —*The underſtanding, will, and affections.* The underſtanding may be conſidered as ſpeculative or practical. The underſtanding as ſpeculative, is that power of the ſoul which ſimply views the exiſtence and

and nature of all objects, without any regard to our happineſs, or the conſequences of actions. A man's underſtanding may be ſaid to be ſound, when he has a clear perception of the nature of all things in heaven, earth, and hell; when he has a complete conception of an object in all its parts, and a comprehenſive conception of all its properties; when he has an extenſive conception of any being in all its kinds; and when he has an orderly conception or underſtanding of a ſubject in due method.

The practical underſtanding, conſiders the nature of actions in their moral qualities; and the conſequences of actions, with reſpect to time and eternity. In this view, the underſtanding may be ſaid to be in a ſound ſtate, when it clearly conceives of the eternity and immutability of the divine law, and our infinite obligations to obey its commands, with the fitneſs and reaſonableneſs of that obedience: when we have a ſtrong ſenſe of the immaculate purity of GOD, and a very keen conception of the infinite evil of ſin, as it ſtrikes at all poſſible and infinite good, and fixes a ſtain in the ſoul to an infinite duration; as it makes the ſoul ſubject to ſuffer the loſs of an infinite good, and to feel that infinite loſs to all eternity.

The moral underſtanding may be conſidered in a ſound ſtate, when it has a forcible apprehenſion of the fitneſs, goodneſs, and beauty of Goſpel holineſs, and feels that perception attended with the higheſt admiration and eſteem, with the utmoſt veneration and benevolence.

THE WILL OF MAN

Is that rational appetite of the ſoul, which purſues every object that appears good, and avoids every object that appears evil. The will may be ſaid to be in a ſound ſtate, when all its volitions and determinations are conformable to the will of GOD: it is this that conſtitutes the eſſence of virtue. On the other hand, the will is in an unſound and corrupt ſtate, when its

volitions and determinations are continually oppoſite to the revealed will of GOD.

The eſſence and life of ſin, conſiſts in the habitual inclination of the will to diſobey the will of GOD; and the ſum total of the madneſs and rebellion of mankind, conſiſts in a perpetual attempt to ſubject the will, glory, and majeſty of GOD, to the corrupt determinations, humours, and luſts of men. Hence ſpring all the miſeries that have plagued, and will plague and ruin the human race to eternity. On the other hand, if we view our lovely author, I muſt declare once more, in the divine preſence, that I never ſaw a human will ſo totally abſorbed in the will of GOD: not a ſimple motion in Providence, but he ſtrictly attended to it: not a hint of the good pleaſure of GOD, but he freely obeyed it. He clearly ſaw, that in a moſt chearful and lively conformity of his whole ſoul, to the pleaſure and commands of GOD his SAVIOUR, the whole dignity, glory, and felicity of man, entirely conſiſts.

The acquiſition of the dominion of our ſyſtem, and the poſſeſſion of all the riches and glory of the univerſe, had no charms for him, when compared with a little farther conformity to the holineſs of GOD in his law.

Let us now conſider the nature of virtue, as it is ſeated in the AFFECTIONS.

The affections are ſenſible motions of the ſoul, ariſing from an unuſual object ſuited to excite that motion. The paſſions of the ſoul are to be conſidered as primitive or derivative; as ſimple or compound.

The primitive paſſions are admiration, love, and hatred; eſteem and contempt; benevolence and malevolence; complacency and diſpliceney.

The derivative paſſions are deſire and averſion; hope and fear; joy and ſorrow; gratitude and anger. All theſe paſſions in Hervey's heart were conſecrated entirely

entirely to the pleaſure and glory of GOD his REDEEMER. His admiration was fixed upon an object the moſt grand, new, and beautiful in the univerſe —he diſcerned a perſon, whoſe name is

פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר
אֲבִי עַד שַׂר שָׁלוֹם

WONDERFUL: COUNSELLOR: The STRONG or MIGHTY GOD: The FATHER of ETERNITY: The PRINCE OF PEACE.

LOVE.

Love is the moſt powerful paſſion of the human ſoul: it is a delightful union of the heart, with an object conſidered as good. Hervey knew where to find the true good, the greateſt good: he knew that this good was ſuited to the higheſt and nobleſt powers of the human ſoul: that it was adapted to the nature of man in every period of time, and in every nation all round the globe. He knew that this good would ſupport a ſteady ſerenity amidſt all the vexations and troubles of human life: that it would enliven and ſweeten all other lawful enjoyments: that the fruition of this good would ſtand the teſt of the moſt ſevere reflection: that it would improve upon longer experience; and upon the moſt frequent repetition, yield ſtill higher fruitions: that it might be enjoyed without bluſhes and ſhame, or the leaſt painful remorſe of conſcience: that it was ſuperior to our greateſt capacities for happineſs, and laſting as our eternal exiſtence.

If we ſet the ſupreme good in a vigorous contraſt with the honours, riches, and pleaſures of this world, it will appear greatly heightened by the compariſon.

Temporal good is not ſuited to our higheſt faculties: it is not adapted to the nature of man: it will not ſupport a ſteady ſerenity under all the vexations of life: an exceſs in worldly gratifications imbitters and poiſons the common comforts of life: worldly enjoy-

enjoyments will not ſtand the teſt of cool and deliberate reaſon: worldly luſts grow more bitter and tormenting, upon longer experience: the more flat, inſipid, and nauſeous, are all worldly pleaſures, on frequent repetition: worldly luſts can never be enjoyed without bluſhes and ſhame; that is, ſorrow and ſelf-contempt; for a man knows himſelf to be a fool, whilſt he is gratifying luſt; and he can never enjoy the approbation of his own heart. Worldly pleaſures are all inferior to our capacities of happineſs; and we feel them too little for the mighty graſp of an immortal ſoul. Worldly luſts die away: they are vaniſhing as a ſhadow; empty as a bubble, and lighter than a feather: the power of gratification is ſoon loſt: the objects of fruition fly away as ſwift as lightening, and leave nothing behind but ſtench and darkneſs, and the tortures of the damned.

Hervey's great underſtanding ſaw the truth of all theſe things in the cleareſt and ſtrongeſt point of light: he flew with the force and quickneſs of celeſtial fire, from all ungodlineſs and worldly luſts; and his will and paſſions darted with their full force and fire into the infinite beauty of GOD his SAVIOUR.

The PASSION of HATRED

Is a deſire of diſunion from an object, conſidered as intrinſically evil, ugly, and deteſtable; pernicious and deſtructive of our peace and happineſs. The firſt object of hatred in the univerſe, is ſin, or moral evil, which is a departure from the beautiful order of GOD; a violation of his revealed will, and a deſperate enmity to infinite goodneſs.

No creature ought to be the object of our hatred, conſidered ſimply as the production of GOD, devils, and bad men: viewed as clothed with evil qualities, may be hated, and ought to be hated as the enemies of GOD. No man had a more intenſe hatred of ſin than our excellent friend; and as holineſs grew more rooted

rooted in the habits, and roſe higher in the exertion of the actions, his hatred of ſin continually increaſed.

We have already viewed him in his eſteem for CHRIST, conſidered as an object good in himſelf: in his benevolence to CHRIST, conſidering him as worthy to receive good: in his deſires after CHRIST, conſidered as fit to do us good, and ſuited to make us happy: he had a complacency in CHRIST, conſidered as an object of perfect beauty and delight.

His contempt, averſion, malevolence, and bitter diſguſt, were all pointed at the deteſtable uglineſs of moral evil.

His hope in the righteouſneſs and ſatisfaction of CHRIST, roſe as high as the third heavens: his fear filled him with awe of the great GOD: made him dread to offend him, and eager to pleaſe him. His joys all terminated in CHRIST, as an ocean of infinite perfection: his ſorrows aroſe from a conſciouſneſs of his paſt unkindneſs to his dear REDEEMER, and a keen ſenſe of preſent depravity of heart: his gratitude had no other bounds than the infinitude of GOD's exiſtence and duration. He had the moſt delicate ſenſe of the excellency and worth of bleſſings received. "I know, "(ſaid he, when dying,) what my dear REDEEMER "has done for me." He had the moſt lively perception of the ſpirit and ſpring of his REDEEMER's actions and ſufferings, and that was ſelf-moving love. He had an ardent deſire to make all poſſible returns: he wiſhed for better ability to be more grateful, and he determined never to lay gratitude aſide, but with the extinction of his being, and his total loſs of all conſciouſneſs. He was always diſpleaſed with himſelf, when he felt the leaſt failure in gratitude; and he delighted in his own exiſtence, when he found a grateful heart.

We have already obſerved, that the paſſions are either ſimple or compound. We muſt not pretend to go through all the vaſt variety of the paſſions of the heart:

heart: their number, nature, cauſes, appearances, pains, pleaſures, ends, and uſes, if conſidered as they deſerve, would make a large treatiſe by itſelf. Let us only conſider the combination of the ſimple paſſions in a very few inſtances.

Honour is a generous ſenſe of right and wrong, and is always attended with the compound paſſion, ſtiled ambition. Ambition is compoſed of vivid wonder and vaſt deſire: it admires an object, conſidered as great: it deſires that object, conſidered as good. A holy ambition was created by GOD, in the firſt formation of the human ſoul: its grand deſign and uſe was to attach man to GOD for ever and ever. This paſſion man wickedly tore from his breaſt. In regeneration, CHRIST re-infuſes it into the ſoul, on purpoſe that man might live in an eternal union with himſelf, as the fountain of all honour. Hervey was one of the moſt ambitious men in the whole world: he had a moſt intenſe deſire of the eternal approbation of his great Maſter: nothing ſhort of the delight of CHRIST in the happineſs of his ſoul, could ſatisfy his immortal mind.

Glory is another compound paſſion: it is made up of immenſe joy in an object, and boundleſs ſelf-love, animated by a ſenſe of our intereſt in that object. Notwithſtanding the feebleneſs of Mr. Hervey's conſtitution of body, and the precarioufneſs of his health, with the langour of his ſpirits, and the preſſures of his animal ſtructure upon the powers of his mind, he had within him the ſeeds of immortal glory: theſe ſeeds of divine fire flaſhed out into meridian brightneſs on a thouſand occaſions: witneſs that paſſage in his Meditations among The Tombs—"Wonder! O man! be loſt in admiration at the events which are coming on the univerſe!"—Witneſs his expoſition of that paſſage in the firſt Book of Kings, chap. viii. *Will* GOD *in very deed dwell with man upon the earth!* Witneſs his moſt ſublime reflections on that paſſage in Rev. x.

Time

Time ſhall be no longer. Witneſs his rhapſody on the bleſſings of the Goſpel; Dialogue XVII. Witneſs the aſtoniſhing grandeur of his thoughts on the heavens and earth flying away from the preſence of the Son of GOD, Rev. xx. Witneſs his Palmarian eloquence, which tranſcends every thing, his Meditations on the 40th Chapter of Iſaiah, page 60, in his Eleven Letters on CHRIST's Imputed Righteouſneſs. But who can number all his beauties. I muſt only add his unparalleled Expoſition of thoſe words: "The "loftineſs of man ſhall be bowed down, and the "haughtineſs of men ſhall be made low, and the "LORD JESUS alone ſhall be exalted in that day," Iſai. ii. 10, 22.—See the Eleven Letters, page 79—82.

The RULE of VIRTUE

Is the will of CHRIST grounded in the conſtitution and powers of man, and made known by the light of reaſon and divine revelation. GOD our SAVIOUR has given common ſenſe to the whole world; and in this view he is the light to every man that comes into exiſtence.

Common ſenſe is a power of perceiving truth by a ſudden impulſe, independent of our will, prior to all reaſoning, and to all kinds of education: it is eſſential to the human mind, to ſee that all things are not alike true, nor alike falſe, nor alike fit, nor alike unfit, nor alike good, nor alike evil, nor alike beautiful, nor alike deformed, nor alike happy, nor alike miſerable.

Theſe perceptions of common ſenſe take place in a moment, whenever their objects are preſented; and theſe deciſions of common ſenſe, are like a ſudden impulſe, much quicker than any reaſonings whatſoever, and prior to all inſtructions from mankind.

Moral good and evil are wiſely marked out by the different natural effects which they produce: moral good always produces natural good, that is, pleaſure

and happineſs: moral evil always produces natural evil, that is, pain and miſery: moral good always iſſues in honour: moral evil always iſſues in diſgrace and ſhame: moral good is always attended with gain and advantage: moral evil is always attended with loſs and damage. Theſe invariable effects, which take place in all mankind all round the globe, in every period of time, are the wiſe interpretations of the will of CHRIST, and the eternal and immutable ſanctions of his law.

All theſe explanations and demonſtrations of the law of nature, are illuminated, enlarged, improved, and enforced, by the ſuperior light of divine revelation.

Hervey ſaw, as clearly as any man, the inſufficiency of the light of reaſon in its preſent ſtate, to lead us to happineſs and virtue. This gave him a moſt endeared and tranſcendent eſteem for the Holy Scriptures. He loved every particle of truth in the Hebrew Bible and the Greek Teſtament: he ſcorned to read the Bible with other mens eyes: he diſdained the fault of being on a level with the boy that wiped his horſes heels. This is ſuch an indignity to the character of a preacher, which no man of genius, ſpirit, and good ſenſe, will ever endure; a generous preacher will be aſhamed to aſcend the pulpit ignorant of the ſacred originals, and the contents of his great Maſter's commiſſion and inſtructions: and he will, by inceſſant attention and prayer, form a familiar acquaintance with the inſpired Scriptures of GOD.

The NATURE of VIRTUE.

Virtue is a free and intentional conformity of our whole nature and choice to the rectitude, purity, and determinations of the will of our LORD JESUS CHRIST, manifeſted by common ſenſe, reaſon, and revelation.

Vice

Vice is the diſconformity of our nature, will, actions, and paſſions, to the will of GOD.

Virtue is the production of the greateſt happineſs to mankind: it is the conformity of our actions to the public good—vice is the production of pain to mankind: it is the increaſe of miſery in the univerſe.

Virtue is the knowledge of GOD's moral attributes —vice is an ignorance of the nature and perfections of the DEITY. Virtue is an ardent union of the will with GOD—vice is a determined enmity of the will to GOD. Virtue is a high veneration for the divine character—vice is an infinite contempt of the being and dignity of GOD. Virtue is a fixed regard to the divine will, and a free ſubmiſſion to the divine dominion—vice is a wicked reſiſtance of the will of GOD, and a vile attempt to ſubject GOD's pleaſure to our humours and luſts. Virtue is a noble truſt in the care of divine Providence—vice is a diſtruſt of the honour and faithfulneſs of GOD. Virtue loves to converſe with the DEITY in all his works of creation and providence—vice is blind to GOD in the ſtructure and operations of the univerſe. Virtue loves to ſee GOD in every thing—vice diſcerns GOD in none of the works of his hands. Virtue loves to converſe with GOD in the Sacred Scriptures—vice hates the Scriptures with the venomous malice of the devil.

Virtue clearly perceives the fitneſs, fulneſs, power, beauty, and grace, of the LORD JESUS CHRIST—vice ſees no fitneſs in him, deſpiſes his fulneſs, defies his power, hates his beauty, and ſcorns his grace. Virtue loves to imitate the example of our LORD JESUS CHRIST—vice loves to copy the example of the devil and all bad men. Virtue loves to ſit at CHRIST's feet to learn of him every thing great, good, venerable, and wonderful—vice loves to ſit at the feet of the devil, and to be led captive by him at his will. Virtue loves a full confidence in CHRIST's in-

terceſſion—vice ſcorns that interceſſion, and renounces it for ever.

Virtue loves the divinity, perſonality, and operations of GOD the Holy Spirit—vice hates the divine perſon of the Spirit of GOD, and ſcorns all his gracious influences. Virtue loves the ſpirit of truth—vice loves the ſpirit of error. Virtue loves the teaching and guidance of the Spirit—vice loves the inſtructions and guidance of the devil. Virtue loves to be ſealed with the image of CHRIST—vice loves to be inſtamped with the reſemblance of ſatan. Virtue loves the ſpirit of wiſdom and revelation—vice loves the ſpirit of folly and darkneſs.

Virtue loves the whole world of mankind with ardent and intenſe affection—vice hates all the human race, and ardently loves their utter deſtruction. Virtue delights in the whole houſhold of faith—vice would perſecute all Chriſtians to the death. Virtue loves the beauty of univerſal juſtice—vice delights in all kinds of unrighteouſneſs. Virtue delights in ſincerity of heart—vice loves hypocriſy and deceit. Virtue teaches our lips the utmoſt veracity—vice inſpires our tongues with the ſpirit of lying. Virtue loves faithfulneſs in all our actions—vice makes us falſe and fickle in all the relations of life. Virtue inſpires us with a ſpirit of candour, in judging the perſons and actions of mankind—vice is intenſely cenſorious and unkind to the whole human race. Virtue has ſtrong compaſſion for poor men as miſerable—vice is cruel as the grave, and barbarous as hell. Virtue is exceedingly merciful to mens ſouls—vice aims to murder them all. Virtue has a ſpirit of generous forgiveneſs of all offences—vice ſays, "I will never forgive or forget, but purſue "every offence with a ſweet revenge." Virtue is a ſpirit of deep humility—vice is a ſpirit of haughtineſs and pride. Virtue is a ſpirit of meekneſs and quietneſs—vice is a ſpirit of raſh anger and boiſterous rage.

rage. Virtue is a ſpirit of patience and contentment —vice is a ſpirit of fretfulneſs and murmuring at divine Providence. Virtue is a ſpirit of ſelf-denial in all things, but eſpecially a denial of our own righteouſneſs for juſtification—vice is a violent and corrupt ſelfiſhneſs, and a vain confidence in our own works to juſtify us before GOD. Virtue commands our appetites into ſobriety and temperance—vice inflames our appetites for rioting and drunkenneſs. Virtue teaches us chaſtity in body, ſoul, paſſions, and imagination—vice inflames the blood, enrages the paſſions for impurity, pollutes the imagination, and renders ſoul and body a ſlave to luſt.

Through all theſe virtues which ſhone in Hervey's temper and character, there appeared ſome ſignal qualities which animated and adorned all the reſt; ſuch were ſincerity, tenderneſs, zeal, prudence, and perſeverance.

SINCERITY was the life blood of all his graces: it was the golden thread that ran through the whole web of his Chriſtian life. Sincerity animated him to an ardent intention to pleaſe GOD in every thing through his whole courſe. Sincerity prompted him to enquire into the whole will of GOD, and actuated him to ſtrive after a total compliance with that will, as far as he knew it. Sincerity was the cauſe of an exact correſpondence between his thoughts, words, and actions: he had no wiſh or intention to deceive GOD or man: he was the ſame uniform great character through life.

TENDERNESS is an exquiſite and lively ſenſibility of the preſence of GOD with the human mind: it includes in it pungent remorſe of conſcience, whenever we violate the eternal rule of right and wrong; a tender regard for the honour and glory of CHRIST, as the true GOD, and eternal life; a tender reſentment of the leaſt injury done to his divine character and righteouſneſs; a tender regard for his holy law and Goſpel:

Goſpel; and a tender concern for the intereſt and happineſs of his people, and the advancement of his kingdom in the world.

Zeal is a compound paſſion, made up of love and anger: love to an object, conſidered as beautiful and good; and anger at every perſon and thing which have a tendency to injure that object. The original Hebrew word, which we tranſlate zeal, ſignifies reſentment for the deareſt thing. Hervey had a moſt powerful and ardent love to Christ: had the utmoſt regard for his precious righteouſneſs; conſequently his anger muſt riſe againſt every thing which eclipſed the glory of that perſon, or depreciated the worth of that righteouſneſs. His zeal appears through all his works, but it ſhines in its meridian glory in many pages in his Eleven Letters on Juſtification.

Whenever Pagan or Chriſtian ſyſtems of moral philoſophy were ſet up in competition with Christ, to eclipſe his righteouſneſs, or to rival the excellency of evangelical holineſs, he treated them with infinite ſcorn and indignation.

All ſyſtems of moral philoſophy, without Christ, were with him upon an equal footing with Ariſtotle's Ethics, and Tully's offices.—"Give me," ſaid he to me, "any of their ſyſtems of morals, I will take all "their heathen virtues, and turn them into Chriſtian "graces: I will repreſent them as flowing from vital "union with Christ; as animated by the Spirit of "Christ, and enforced by motives drawn from the "Goſpel of Christ."

This excellent zeal in Hervey's boſom was a permanent principle of habitual love to, and concern for, the glory of Christ's perſon and grace; and ten thouſand creations offered him as a price to deny or diminiſh one tittle of Christ's honour, would have met with infinite indignation and abhorrence.

Prudence conſiſts in propoſing the nobleſt end of all our actions; in uſing the beſt means to attain that end;

end; in obſerving the fitteſt circumſtances of time, and manner of action; in preventing all reaſons for bitter repentance, and guarding againſt every thing that may defeat the higheſt end and intention we have in view. If we try Hervey's character by this deſcription of prudence, we ſhall have reaſon to eſteem and venerate him in the higheſt degree. The end that he propoſed, was the diſplay of the boundleſs glory of CHRIST. The means that he made uſe of, were faith and love, and the gracious promiſes of the Goſpel. In all his converſation, ſtudies, preaching and writings, he obſerved the fitteſt circumſtances of time and manner; and by the aſſiſtance of GOD the Holy Spirit, he ſecured himſelf from bitter repentance, and guarded againſt all defeat of his ſupreme end.

PERSEVERANCE implies a continuance in all gracious habits of the heart, and holy actions in the life. It ſcorns to ſerve our LORD JESUS CHRIST by fits and ſtarts, being ſometimes as hot as fire, and at other times as cold as ice; ſometimes ſerving GOD, and other times ſerving the devil; ſometimes purſuing the pleaſures of ſin, and at other times the pleaſures of religion; ſometimes running with their faces towards hell, in company with the people of this world; and at other times running our race with true Chriſtians, after the prize of celeſtial glory.

Hervey deſpiſed this inconſiſtent conduct, this deteſtable duplicity of character. He was not always in one equal frame of lively devotion and joy, but he was habitually ready to receive any freſh notices of celeſtial truth; and he had an habitual diſpoſition to catch fire whenever the great object was propoſed; that object of his faith which was the chiefeſt among ten thouſand, and altogether lovely.

MOTIVES TO VIRTUE.

A motive is the conſideration of good or evil, which determines the choice, and excites to action: it

it is an impulſe to move by the ſenſe of good, to be enjoyed, or evil to be avoided. To propoſe a motive, is to give an impulſe to the mind and paſſions by propoſing ſuch objects to the underſtanding, will, and paſſions, which have the fitteſt tendency to rouſe the ſprings of action to purſue all that is good, and avoid all that is evil.

Theſe motives, drawn from reaſon and ſcripture, are addreſſed to fear, hope, gratitude, intereſt, gain, loſs, honour, diſgrace, pain, pleaſure, ambition, ſhame, and glory.

Theſe motives pour in upon us from all quarters, like light from all the parts of the ſtarry heavens; and ſtreams from all the ſprings, fountains, and rivers, of the known world; heaven, earth, hell, time paſt, preſent, and future; men, devils, angels, the alluring beauties of creation, the events that are coming upon the univerſe, the deſcending GOD, the burning world, the concluding ſcenes of creation, the tranſports of the ſaved, the terrors of the damned, and the opening ſcenes of a vaſt eternity, all furniſh motives to ſting and ſtorm the ſoul into the higheſt advancements in virtue.

Out of an immenſe maſs of motives to virtue, which offer themſelves to our conſideration, let us ſelect a few of the moſt pungent and alluring nature.

GOD ardently loves virtue wherever he ſees it; the virtue of the patriarchs, prophets, and apoſtles, were the objects of his moſt intenſe delight. All the primitive Chriſtian fathers, the throng of glorious confeſſors, and the noble army of martyrs, with all the divines and Chriſtians in every period, to the preſent time, have been the objects of his higheſt approbation and eſteem. GOD is now carrying on one grand ſcheme of wiſdom, virtue and happineſs, which he will never ceaſe to execute, till the laſt ſoul ſhall be born of GOD.

GOD

God loves virtue ſo intenſely, that if he could ſee one good thought in any unregenerate man upon earth; yea, if he ſaw one good thought or holy volition in a devil, or a damned ſpirit, it would be his approbation and delight.

On the other hand, if he could ſee an evil thought in an angel or ſaint in glory, he would abhor it; and although he loves his people upon earth with a moſt intenſe affection, yet he never loved their ſins, nor ever will: they were always hated; they are now hated, and will be totally expelled from the ſoul. The dominion of ſin, in believers, is gone for ever: its reign is abſolutely irrecoverable: it reigns not, nor ſhall reign in the ſaints.

Christ has bought all virtue with his blood, to put into our hearts; and he has bought our hearts with his blood, to be the ſeat and ſubject of eternal virtue.

God the Holy Spirit, inclined the will of this great and good man, to put himſelf in the way of motives: he aſſiſted him to underſtand the nature of motives: to feel the force and energy of motives: to comply with the deſign and intention of motives: and practically to obey with joy the great end of the beſt motives in the world.

No man in a ſtate of nature loves to put himſelf in the way of the beſt motives: no man underſtands the nature of the beſt motives: no man feels the force of the beſt motives: no man diſcerns the deſign of the beſt motives: no man chearfully obeys the influence of the beſt motives.

This is the great and eſſential difference between a true Chriſtian and every other man. This is the *differentia conſtitutiva* which marks the internal character of a regenerate man, and diſtinguiſhes him from all other perſons in the world: ſuch a man was Hervey.

I never knew any man more free from corrupt ſprings and impure motives, in his whole temper, language and conduct: pure love to GOD his SAVIOUR; boundleſs benevolence to the whole univerſe, and peculiar delight in the image of CHRIST, found in all true Chriſtians, were the grand ſprings of his action. He ſaw and felt that the objects in the eternal and inviſible world were every moment near to his ſoul. He conſidered millions of good beings in heaven, as very near him every moment, and millions of bad beings in torment, as not very diſtant from the preſent ſtate of things in the viſible world. His ſoul catched fire at the ſight of all great characters for virtue which have appeared in the Jewiſh and the Chriſtian world. He wiſely conſidered that a great and good ſoul could not employ itſelf in a worthy manner, except in vital virtue towards GOD and man.

He ſtrongly felt, and clearly diſcerned, how much great and good work true virtue would accompliſh in the world, and in the churches of CHRIST: He conſidered virtue as the greateſt glory of the human character; for what is glory but the fame of the moſt excellent virtue, attended with praiſe. It is by this that the greateſt and beſt of men in all ages have obtained a good report, and that good report will be made afreſh at the burning bar of CHRIST, amid ſurrounding worlds of devils, men, and angels. He knew that virtue would eternally live in the brightneſs of the underſtanding; in the rectitude of the will; in the ſtrength of the memory; in the delicacy and correctneſs of conſcience; in the grandeur of the imagination; in the fire of the great paſſions, it ſpreads health, ſtrength, and beauty through the whole ſoul.

GOD the Holy Spirit ſet before his mental eyes, the pleaſure, the riches, and the honours of virtue. Pleaſure is a conſciouſneſs of agreeable ſenſations, ariſing from the preſence of beauty and good. Virtue

tue always produces the pleaſures of contemplation, the pleaſures of action, the pleaſures of fruition, and the pleaſures of hope and beautiful proſpects, which terminate in nothing ſhort of the everlaſting duration of GOD. Riches are a competent ſupply of our real wants, and a ſatisfaction of mind, with that competence. Honour is the fame of virtue; attended with eternal praiſe. Praiſe and renown have always been the rewards of real virtue, and fire up a generous ambition to excel; to conſider what patterns of virtue are gone to heaven before us; what prudence, juſtice, temperance, and fortitude, ſhone in the tempers and characters of the great and good men of the Old and New Teſtament. The great Baſils, Chryſoſtoms, the Bradwardines; the great Bacons, the Boyles, the Miltons, the Polhills the Owens, the Witſiuſes, the Charnocks, the Bateſes, the Howes, the Hurrions, the Wattſes, the Doddridges, the Brines, the Gills, the Edwards, the Hallyburtons, the Fenelons, the Rollins; with millions of heroes more, all flaſhed their brighteſt virtues upon Hervey's underſtanding, imagination, and paſſions; and rouſed him to an unbounded ardor to excel in every virtue, and riſe and ſhine in every Chriſtian grace.

Nor did he ever forget his great and wonderful poet, Dr. Young, whoſe Night Thoughts, and the great Longinus* of the preſent age, whoſe Lectures on the Hebrew prophets, in their original compoſition, and their preſent elegant tranſlation, by Dr. Gregory, which muſt be conſidered as the ſtandard of taſte to the learned world, and exceed all commendation and praiſe.

His hatred and indignation againſt vice, were rouſed to the higheſt degree, by a view of the worſt characters in all ages and nations: the monſters of vice before the deluge; the polluted ſinners of Sodom; the tyrant Pharaoh, and his outrageous and cruel army; the rebellious Iſraelites in the wilder-

* Dr. Lowth late Biſhop of London.

neſs; the ſhocking impudence of Zimri and Coſbi; the gigantic heights in blaſphemy and vice appearing in Korah, Dathan, and Abiram; the black atheiſm and deteſtable ingratitude in the Canaanites: the vice of avarice in Achan: of lewdneſs and folly in Sampſon; the horrid profligacy of the Benjamites, Judg. xix. 25. xx. 15. The moſt daring atheiſm and blaſphemy of Hophni and Phinehas; the vile hypocriſy and rebellion of king Saul; the deſperate unchaſtity, adultery, and murder in David; the horrid inceſt of Amnon; the murder of that wretched man by his own brother; the tranſcendent rebellion of Abſalom; and the undeſcriptive and undeſcribable lewdneſs of that horrid parricide. The dreadful apoſtacy of Solomon: the unparalleled and inexpreſſible inſolence of Rabſhakeh; the horrible madneſs and atheiſm of the wicked bible burners, Jehoiakim, Antiochus, and Diocleſian: the daring impiety of Belſhazzar; the infinite crime of Judas Iſcariot; the murder of the LORD of life; the murder of Stephen; the cruel madneſs and rage of Saul the perſecutor; the unbounded wickedneſs of Nero; and his moſt barbarous murder of the apoſtle Paul. With all the immenſe crimes againſt GOD and man, which have riſen up to public view in every age, and in every nation under heaven.

All theſe crimes, which ſtrike at an infinite GOD, and fix a guilt in the ſoul through an infinite duration; and all this guilt and infinite malignity, which expoſe every ſoul to the loſs of an infinite GOOD, through an infinite duration, unleſs cleared off by the ſatisfaction and righteouſneſs of GOD the Son: I ſay, all theſe crimes and infinite deformities of vice, roſe up before the mind and underſtanding of this great and good man; and filled him with eternal hatred and horrors unſpeakable.

God has decreed to infuſe virtue and holineſs into our hearts; and his promiſes are the copies of his decree. The

The promiſes muſt be viewed as abſolute, or evidential. The abſolute promiſes put grace into the heart: the evidential and deſcriptive promiſes draw grace into exerciſe.

A promiſe is a declaration that we will do ſomething for the ſervice and good of another perſon. A condition is that on which a promiſe is ſuſpended, and made to reſt; and which being performed, gives a right to the good promiſed. There are properly no conditional promiſes in the book of GOD; for thoſe promiſes that are made to graces and duties, ſuppoſe that GOD has abſolutely put grace into the heart: and wherever there is the appearance of a condition, the ſagacity of faith will quickly find out an abſolute promiſe to enable us to perform that condition.

A View of GOD's ABSOLUTE PROMISES.

I will be to them a GOD, and they ſhall be to me a people: they ſhall all know me from the leaſt to the greateſt: I will be merciful to their unrighteouſneſs, and their ſins and iniquities I will remember no more, Heb. viii. 10, 12. I will give them a heart to know me, that I am the LORD, and they ſhall be my people, and I will be their GOD; for they ſhall return unto me with their whole heart, Jer. xxiv. 7. A new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you a heart of fleſh, and I will put my ſpirit within you, Ezek. xxxvi. 26. xi. 19. I will not turn away from them to do them good: I will put my fear in their hearts, that they ſhall not depart from me: yea, I will rejoice over them to do them good, with my whole heart, and with my whole ſoul, Jer. xxxii. 38, 41. The LORD thy GOD will circumciſe thy heart, to love the LORD thy GOD with all thine heart, and with all thy ſoul, that thou mayeſt live, Deut. xxx. 6. I will bleſs thee, and thou ſhalt be a bleſſing. I will bleſs them that

bleſs

bleſs thee, and curſe him that curſeth thee, Gen. xii. 2, 3. I will not leave thee 'till I have done that which I ſpoke to thee of, Gen. xxviii. 15. Thou ſaidſt I will do thee good, Gen. xxxii. 12. I will do you no hurt, Jer. xxv. 6.

Ye ſhall be a peculiar treaſure to me above all people, Exod. xix 5. Thy ſhoes ſhall be iron and braſs, and as thy days, ſo ſhall thy ſtrength be, Deut. xxxiii. 25. The eternal GOD is thy refuge, and underneath are the everlaſting arms, ver. 27. Let them that love him be as the ſun when he goeth forth in his might, Judg. v. 31. I will be with thee; I will not fail thee, nor forſake thee. Be ſtrong and of a good courage, Joſh. i. 5, 6. I will never never leave thee: I will not; I will not; I will not forſake thee, Ου μη σε ανω, ουδ' ου μη σε εγκαταλιπω, Heb. xiii. 5. The righteous ſhall hold on his way; and he that hath clean hands ſhall be ſtronger and ſtronger, Job xvii. 9. He withdraweth not his eyes from the righteous, Job xxxvi. 7. Whatſoever he doth ſhall proſper, Pſal. i. 3. Thou wilt prepare their heart, and cauſe thine ear to hear, Pſal. x. 17. I will inſtruct thee, and teach thee in the way which thou ſhalt go; I will guide thee with mine eye, Pſal. xxxii. 8. No evil ſhall befall thee, neither ſhall any plague come nigh thy dwelling, Pſal. xci. 10.

EVIDENTIAL PROMISES.

Theſe evidential or deſcriptive promiſes are made to diſtinct graces and duties. They are wiſely contrived to mark out the character of true Chriſtians; to ſhew the neceſſity of the diligent uſe of the means of grace; to bring us to a continual dependance upon GOD the Holy Spirit: to rouſe us to a vigorous exerciſe of all grace, and draw us to a generous performance of all duties to GOD and man, with dignity and chearfulneſs. Aſk and it ſhall be given you: ſeek

ſeek and ye ſhall find: knock and it ſhall be opened unto you, Matt. vii. 7. Seek firſt the kingdom of God and his righteouſneſs, and all things ſhall be added unto you, Matt. vi. 33. How much more ſhall your heavenly Father give the Holy Spirit to them that aſk him, Luke xi. 13. The Comforter, the Holy Ghoſt, ſhall teach you all things, and bring all things to your remembrance, John xiv. 26. He that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him, John xiv. 21. If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him, ver. 23. Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name: he ſhall call upon me and I will anſwer him. I will be with him in trouble: I will deliver him, and honour him, Pſal. xci. 14, 15. I drew them with cords of a man, with bands of love, Hoſ. xi. 4. All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out, παν ο διδωσι μοι ο πατηρ, προς εμε ηξει και τον ερχομενον προς με ου μη εκβαλω εξω, John vi. 37. No man can come to me except the Father draw him, ver. 44. If any man lack wiſdom, let him aſk it of God that giveth to all men liberally and upbraideth not, and it ſhall be given him, James i. 5. I counſel thee to buy of me gold tried in the fire, Rev. iii. 18.

Threatenings and Terrors of God againſt all Kinds of Vice.

A Threatening is a denunciation of natural evil; i. e. pain, ſhame, and death, on account of moral evil committed againſt God. Guilt is an offence againſt the law, and an obligation to puniſhment for that offence. Puniſhment is natural evil inflicted for moral evil acted againſt God.

1. If

1. If any man worſhip the beaſt, and receive his mark, the ſame ſhall drink of the wine of the wrath of GOD, which is poured out without mixture into the cup of his indignation, and he ſhall be tormented with fire and brimſtone, Rev. xiv. 10.

2. The wicked ſhall be turned into hell, and all the nations that forget GOD, Pſal. ix. 17.

3. Conſider this, ye that forget GOD, leſt I tear you in pieces, and there be none to deliver, Pſal. l. 22.

4. With GOD is terrible majeſty, Job xxxvii. 22.

5. Sinners in Zion are afraid. Who among us ſhall dwell with devouring fire? Who among us ſhall dwell with everlaſting burnings? Iſai. xxxiii. 14.

6. There is no peace, ſaith my GOD, to the wicked, Iſai. lvii. 21.

7. For in the hand of the LORD is a cup, and the wine is red: it is full of mixture, and he poureth out of the ſame; but the dregs thereof all the wicked of the earth ſhall wring them out, and drink them, Pſal. lxxv. 8.

8. Upon the wicked he ſhall rain ſnares, fire, and brimſtone; and an horrible tempeſt: this ſhall be the portion of their cup, Pſal. xi. 6.

9. Can thine heart endure, or can thy hands be ſtrong in the day that I ſhall deal with thee? I the LORD have ſpoken it, and will do it, Ezek. xxii. 14.

10. Thou ſhall not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee, Ezek. xxiv. 13.

11. How can ye eſcape the damnation of hell? Matt. xxiii. 33.

12. That they all may be damned who believe not the truth, 2 Theſſ. ii. 12.

Having viewed the *abſolute* promiſes of GOD, which infuſe grace into the heart by the agency of the Holy Spirit; and the *evidential* promiſes which draw grace and virtue into action; and having viewed the threatenings

enings and terrors of divine juſtice againſt all ſin and vice, let us cloſe our ſketch of the ſyſtem of moral philoſophy, with a proſpect of the final miſery of vice, and the final happineſs of virtue; and then proceed to conſider Hervey as a ſound and judicious divine.

VICE is HELL; or the final miſery of the vicious and wicked.

Vice is always attended with torment: it is always followed by tortures of mind and body: it is the ſanction of GOD's natural law: that like cauſes ſhould produce like effects in the moral world. This is a noble idea, which is not enough attended to by the riſing generation of young preachers, and young people in general. "That moral evil, which is ſin, ſhall always produce natural evil, which is pain; and moral good, which is true virtue, ſhall always produce natural good, which is pleaſure, or eaſe of mind, health of body, and a fine flow of ſpirits and joy. This grand law of nature Hervey knew to the very bottom, and could diſplay as well as any man upon earth.

Vice is torment of conſcience, or painful feelings in the underſtanding and memory, ariſing from a ſenſe of an offence againſt the law of GOD in our nature.

Conſcience is that knowledge which a man hath of his own actions with relation to a law; and from a violation of this law: a conſciouſneſs of offence will immediately take place, and painful ſenſations will ariſe in the mind. This will be attended with a ſenſe of GOD's hatred, or his will to diſunite himſelf from the criminal: his hatred or will to puniſh, includes three ideas; an hatred of averſion; an hatred of oppoſition; and hatred of proſecution; all which exiſt in GOD the SON, the Judge of the world. From a ſenſe of GOD's hatred of vice, there ariſes in the ſoul, an hatred of GOD, ſettled into malice, or a fixed

habit and averſion; oppoſition, and perſecution. This is attended with eternal hardneſs of heart, or an inflexible reſolve never to relent or yield to the will of GOD to eternity.

Vice likewiſe iſſues in black deſpair, and wild impatience, at the loſs of all good; never to be regained; impoſſible to be reſtored.

Vice feels the torture of raging deſires for eaſe, never gratified; ardently wiſhing for a drop of pleaſure, but never for one moment indulged. Deſire and utter diſappointment, are the tormenting pains of vicious loſt ſpirits in the inviſible eternity.

Vice feels the moſt vexing envy at all happy ſouls in heaven and earth. Envy is pain at ſeeing other perſons happier than ourſelves: envy is pain felt at the ſight of excellence, at the ſame time that we know we are far below that excellence, and never can ariſe to it, but ſhall be ſinking lower and lower to eternity, although our eyes and our pride hate the conviction; and we feel the keeneſt hatred of another man for his happineſs or ſucceſs in virtue. This is a lively and true idea of the torments of the damned in hell, eſpecially if we add another thought.

Vice dreads every hour new tortures, and hath horrible fears of freſh puniſhments burſting in upon the ſoul from the holy juſtice and diſpleaſure of GOD.

Now place all theſe thoughts in one view, and you have a clear and extenſive idea of hell. Torture and remorſe of conſcience, a ſenſe of the hatred of GOD, and his dreadful anger; a bitter hatred of the perſon of CHRIST; ſettled into malice, the malice of averſion, the malice of oppoſition, the malice of perſecution, eternal hardneſs of heart, and inflexible obſtinacy in vice and wickedneſs—black deſpair of mercy; and wild impatience at the loſs of all good—raging deſires after eaſe, never gratified—vexing envy

at

at the welfare and happineſs of others, and hourly dread of new tortures from an angry GOD, never to be appeaſed in his wrath: never to be altered in his will to puniſh a deſperate and impenitent ſinner againſt GOD.

Theſe are the motives addreſſed to the fears, and terrors, and horrors, of an immortal ſoul, to deter it from vice, and rouſe, and ſting, and ſtorm the ſoul to virtue. Theſe operated powerfully on the mind of Hervey for eight years *, till more generous ſprings and principles took place in his ſublime and exalted ſoul, which leads us by an eaſy tranſition to obſerve.

VIRTUE IS HEAVEN; that is, the final happineſs of the righteous to all eternity.

VIRTUE inſpires peace of conſcience. Peace is a ſenſe of pure friendſhip with GOD. Friendſhip is a ſweet attraction of the heart between two perſons, inclining each perſon to promote mutually their intereſt, honour, and happineſs. Such a friendſhip ſubſiſts between GOD the SON, and every believer in the world. Such a friendſhip ſubſiſted between the immortal Hervey and his divine and glorious REDEEMER, the LORD JEHOVAH JESUS CHRIST: in CHRIST his life was hid: CHRIST was his glory: his tongue ſpoke his praiſe; his pen proclaimed his boundleſs perfections, and his whole life and deportment declared his Godlike temper and actions.

VIRTUE is attended with a ſenſe of GOD's love; a perſuaſion that GOD the SON ardently deſires an union of his heart with us, and our heart with him: that GOD hath a love of good-will, and a love of delight: that his ſelf-ſprung love rejoices over us to do us good with his whole heart, and his whole ſoul.

VIRTUE is a ſettled delight in the perſon of GOD the SON. Delight is a compound paſſion; made up

* From 1733, to 1741.

of love and joy. We have already obſerved, that Delight is the queen bee in the hive of human paſſions, whoſe voice and tone governs all the reſt. Nothing doth ſo attach the ſoul to the perſon of CHRIST, as an intenſe, unbounded, and eternal delight.

VIRTUE ſweetens the temper, and ſoftens the paſſions of the ſoul. As vice poiſons and embitters all the great paſſions, and transforms us into the temper of devils, ſo virtue purifies, refines, and exalt all the fineſt feelings and emotions of the ſoul, and transforms us into the likeneſs of angels and of GOD; and never did I ſee, in any creature, ſo lively a reſemblance of CHRIST, as in this glorious and immortal man, ſcholar, Chriſtian, and divine.

VIRTUE iſſues in unbounded joy. Joy is a great quantity of pleaſure. Pleaſure is agreeable ſenſation, ariſing from the preſence of the pureſt good.

VIRTUE is joy in the Being of a GOD: it is pleaſure in the eſſence and attributes of GOD: it is delight in all our relations and connexions with GOD: it is an high joy in all our obligations to our Creator, Preſerver, Governor, Benefactor, Judge, and Redeemer: it is pleaſure of mind to feel the influence of GOD the SPIRIT in his phyſical, moral, and gracious operations on the human underſtanding, will, and affections.

VIRTUE is pleaſed at the happineſs of millions of immortal ſouls equally with ourſelves: and in this Hervey was a glorious pattern of unbounded benevolence.

Socinian principles are cruel to the ſouls of all mankind: there is no benevolence in the whole ſyſtem of Socinianiſm: it makes no proviſion for the ſure ſalvation of one ſoul, in all the world: but we can prove that it doth infallibly ruin the whole human race. That ſcheme, which is uſually ſtiled CALVINISM, detached from the errors of Calvin,

Calvin, and purged intirely from the ſpirit of perſecution. I ſay this ſyſtem of religion is the only ſcheme in the world that has any mercy, good-will, or generoſity in it; and theſe two aſſertions I am ready to demonſtrate in the face of the whole world. The proof is ready at any time, but it is too copious to be inſerted in this part of our Friend's character, he himſelf was a living evidence of the truth.

VIRTUE expects greater and better things from GOD the REDEEMER every day; and every hour of life.

Freſh fountains of divine knowledge: new impreſſions of grace and holineſs: ſweet ſprings of joy burſting out of the heart of GOD, to enlighten, beautify, and refreſh the happy ſouls of all thoſe who are made perfect in virtue; and whoſe underſtandings are full of light to ſee CHRIST in his higheſt glory: whoſe wills and affections are fixed on CHRIST, as the ſupreme good and beauty for ever and ever.

Thus you ſee that MORAL PHILOSOPHY, viewed in CHRIST, is not IMPIETAS IN ARTIS FORMAM REDACTA, which is the juſt cenſure of Dr. Cotton Mather on all our dry, ſpiritleſs, deiſtical ſyſtems of moral philoſophy. (See my Edition of Dr. Cotton Mather's Student and Preacher, page 40) but morality, as flowing from CHRIST: as ariſing from union with CHRIST; as animated by the ſpirit of CHRIST, and directed by the precepts and example of CHRIST, is a glorious ſyſtem, full of light, life, and beauty.

Let us place all theſe thoughts in one view, in order to have a clear and extenſive conception of the virtue and glory of heaven, or the final happineſs of the virtuous.

Peace of conſcience, and ſerenity of underſtanding: a ſenſe of GOD the REDEEMER's love or will to make me happy: a ſettled delight in CHRIST's perſon and offices:

offices: a ſweetneſs of temper, and ſoftneſs of paſſions: unbounded joy in the fitneſs and fulneſs, the power and beauty of CHRIST: eaſe in all the powers; and pleaſures in all the affections: joy to ſee other virtuous ſouls as happy as ourſelves: and feeling high ſatisfaction in their eternal felicity.

Expecting new proſpects of GOD every hour, and new joys every moment of life through eternity.

The CHARACTER of HERVEY as a DIVINE.

I write what I know to be truth, and I will make no apology for a moſt free and faithful declaration of the great principles of his faith.

No man loved truth with more ardor and honeſty: and no man was more cautious againſt every error in all the grand articles of his religion.

He believed the exiſtence of one living and true GOD, the firſt cauſe of all worlds: the Sovereign LORD of the ſouls of all mankind: the Supreme Good to all real Chriſtians, and the Laſt End of the whole univerſe.

A man has nothing to do but to open his eyes; and on the firſt glance of common ſenſe, he muſt ſee marks of deſign in the world around him: and in the ſtructure of his own body and ſoul, he ſees ten thouſand evidences of the exiſtence of a GOD.

The cleareſt and beſt method of demonſtration of the divine exiſtence, is to conſider the agreement of all the objects in the viſible world with the idea of a GOD; and for this grand purpoſe Hervey had as keen a taſte, and as good a genius, as any man upon earth. He had an enthuſiaſtic fondneſs for the beauties of creation; and when he ſat for his picture to Mr. John Michael Williams, in the year 1751, he choſe this for his motto, *Quælibet Herba Deum.* Every vegetable ſhews a GOD; and he found it the eaſieſt way of diſplaying GOD to the riſing generation.

By

By that glorious power of common ſenſe, he ſaw in a moment the Being of a GOD. He ſaw with eaſe the amazing extent of the viſible univerſe, and that the wonders of SPACE agree with the idea of a GOD.

He ſaw that ſpace had three apparent attributes of GOD. Eternity; for when did ſpace begin to exiſt? Immutability; for who ever knew any change in ſpace? Omnipreſence; for can it be excluded or ſhut out from any part of the univerſe?

And yet ſpace is not GOD: and GOD is not ſpace: nor will any man of common ſenſe aſſert that ſpace is GOD; but it agrees in its wonderful properties with our idea of a GOD: and the myſteries of ſpace have puzzled all the powers of a Newton: and will puzzle all the keeneſt Philoſophers to the end of the world. I defy the moſt piercing mind to explain all the wonders of ſpace: the chief uſe of ſpace, is to confound and mortify human pride.

He ſaw by the firſt glance of common ſenſe, the aſtoniſhing magnitude, and the amazing minuteneſs of millions of creatures: and that all theſe agree with the idea of a GOD.

MOUNTAINS, and rocks, and globes, and worlds, down to a grain of ſand; a particle of duſt, even to the laſt diviſion of matter.

TREES, from the lofty cedar of Lebanon, of ninety feet in circumference, down to the hyſſop that groweth on the wall.

BIRDS, from the tall oſtrich of ten feet high, to the little humming bird, which weighs a few grains.

BEASTS, from the monſtrous elephant, down to the mites which are but juſt diſcernible, as ſpecks of animated exiſtence.

FISHES, from the mountainous whale of an hundred feet in length, to the ſmall minnow, the anchovy, and the diminutive ſprat.

REPTILES, from the enormous rattle-ſnake, to the ſmall eels in vinegar and ſour paſte, which are not ſeen without a microſcope. IN-

INSECTS, without number, and without end; which ſurpaſs all numeration, and defy all deſcription. All theſe agree with the idea of a GOD; and all poured their evidence of a divine exiſtence into Hervey's admiring underſtanding and enraptured ſoul.

The aſtoniſhing numbers, and amazing variety of creatures in unbounded ſpace, agrees clearly with the idea of a GOD.

Are there not above one hundred and fifty kinds of quadrupeds, or four-footed beaſts, wild and tame?

Are there not above five hundred kinds of birds, all claſſified by their beaks; and do not theſe agree with the idea of a GOD?

Are there not unknown numbers of all kinds of fiſhes; and theſe claſſified by their fins and perpendicular or horizontal tails; and do not they all agree with the idea of a GOD?

The immenſe number and variety of ſhell fiſh, exceed all computation; and is not their exquiſite beauty a ſtriking demonſtration of a GOD?

Are there not above ſixteen thouſand kinds of plants, trees, and flowers, in twenty-four claſſes, and about one hundred and twenty orders; and do not all theſe agree with the idea of a moſt wiſe and powerful GOD?

Does not the great philoſopher, RAY, reckon there are twenty thouſand different kinds of Inſects; and do they not, in their admirable beauty, agree with the idea of a GOD?

Who can reckon up all the Reptiles and Serpents in their unbounded variety! but do they not all agree with the idea of a wiſe, powerful, great and omnipreſent GOD?

Doth not that great promoter of ſcience, and moſt amiable genius, Mr. GEORGE ADAMS, of Fleet-ſtreet, in his excellent Treatiſe on Aſtronomy, obſerve, that it is now agreed, by the greateſt men in Europe, that there

there are reckoned to be about ſeventy-five millions of fixed ſtars in the whole univerſe, or concave of the heavens? that is to ſay, ſuns, for they all ſhine by their own light like our ſun. Now only ſtand ſtill and conſider the wondrous works of GOD! Job xxxvii. 14. Conſider, ponder, pauſe, wonder, tremble, and adore, on the ſurvey of ſo many ſuns, and probably every one as big or bigger than our ſun; and all agree that his magnitude is SEVEN HUNDRED thouſand miles in diameter. Now only think, till your underſtanding is quite wearied out and overwhelmed, and drowned and loſt: ſay within yourſelf, what do I ſee? what do I contemplate? Seventy-five times ten hundred thouſand ſuns, and each of them ſeven hundred thouſand miles in diameter; all ſhining maſſes of fire: letters and words written in characters of light, and all agreeing with the idea of a moſt wiſe, omnipotent, bountiful, ever active, and ever preſent GOD.

Now, who can view with an eye of common ſenſe, all theſe aſtoniſhing numbers of creatures, beaſts, birds, fiſhes, ſhell fiſhes, plants, trees, flowers, inſects, reptiles, and ſerpents; planets, moons, comets, and fixed ſtars; or ſuns, in the vaſt unbounded ſpace! I ſay, who? What man of common ſenſe can ſurvey all theſe wonders, and not confeſs that ALL theſe objects agree with the idea of a GOD! And who but a ſworn atheiſt will not admire, adore, and praiſe this great, and good, and moſt beautiful bountiful GOD!

Great and moſt excellent JEHOVAH, thou Creator and Redeemer of loſt mankind, thy ſervant HERVEY ſaw thee in every object; admired thy works of beauty, and praiſed thee as that dear and immortal Friend, on whom he every moment depended for the felicities of his genius, and immortal happineſs.

HERVEY darted the eye of his redeemed underſtanding into GOD and gravitation, with invincible force and vivid fire!

Gravitation is a force impreſſed on all bodies; by which they mutually attract, or tend towards each other, according to the quantity of matter they contain; and in proportion to their diſtances.

He underſtood this grand fundamental principle of all philoſophy better than moſt ſcholars in the learned world.

And as CHRIST had redeemed his genius, imagination and taſte, from depravity and pollution; he devoted them all to the glory of his divine Friend, Redeemer, and GOD.

He ſaw GOD with every glimpſe of his reaſon; and catched fire at every diſcovery of his Friend.

HERVEY ſaw, by the force of his underſtanding, that this grand ſimple principle of gravitation, accounts for the regular motion of the planets, ſo neceſſary to the beauty and order of the viſible world—that gravitation accounts for the preſſure of the air, ſo uſeful to the preſervation of all animal life—that gravitation accounts for the aſcent of vapours, and their deſcent, when collected and condenſed, in refreſhing rains—that gravitation accounts for the perpetual flux of rivers; for the ebbing and flowing of the ſea and oceans—that gravitation accounts for the ſtability of the earth, ſupporting innumerable living creatures, with all convenient furniture, for their accommodation—that gravitation is the foundation of all human mechanical arts, without which life would not be tolerable—that gravitation accounts for the growth of all vegetables and animals.

But this ſimple cauſe, productive of ſo many important appearances in nature, he always attributed to GOD the SON, as the firſt mover; as his work; for it is not to be explained, without having recourſe to the power and will of the great REDEEMER.

It is evidently an active force, and therefore cannot be aſcribed to matter, which is wholly and eſſentially inactive; and whatever appearance of action it has,

has, can only be by the contact of its superficial parts; whereas the force of gravity penetrates to the center of all bodies, and affects them at the greatest distance: therefore it must be the immediate operation of the first cause himself; for what agent can act every where, except GOD the Father, Son, and Holy Spirit?

Let us resume the views of Hervey's darting all the force and fire of his vast understanding into the grand laws, by which the immortal GOD governs the world: that is to say, the law of universal gravitation, which GOD has commanded all bodies to observe: the beautiful law of the planets, describing equal areas in equal times; and the grand law first discovered by John Kepler, "that the squares of the periodical times are "in a wise proportion to the cubes of the distances "of all the planets from the sun, which is the grand "center of all their motions."

1. MERCURY.

His period is 88 days. His distance from the sun is 36,000,000 of miles. His velocity 109,000 miles per hour. His diameter is 3000 miles. The sun is 26,000,000 times bigger than Mercury.

2. VENUS.

Her period around the sun is 224 days. Her distance from the sun is 68,000,000 miles. Her velocity is 80,000 miles an hour. Diameter near 8,000 miles.

3. OUR EARTH.

Her period is 365 days. Her distance 95,000,000 miles. Her velocity annual 1,000 miles per minute. Her diurnal velocity 1,000 miles an hour. Her diameter 7,970 miles.

4. MARS.

His period round the sun is 686 days. His distance from the sun is 140,000,000 miles. His diameter

is 4000 miles. His velocity round the ſun 55,000 miles per hour.

5. JUPITER.

His period round the ſun is 4,332 days, or near twelve years. His diſtance from the ſun 494,000,000 miles. His velocity round the ſun is 22,000 miles per hour. His diameter is 94,000 miles.

6. SATURN.

His period round the ſun is 29 years and 167 days. Diſtance from the ſun is 900,000,000 miles. His diameter 78,000 miles. His velocity round the ſun is 22,000 miles per hour.

7. GEORGIUM SIDUS

Was diſcovered by Dr. Herſchell in the year 1781. His period is 83 years. His diſtance 1,800,000,000 miles.

N. B. This grand diſcovery of the Herſchell planet, was made March 13th, 1781, by the firſt aſtronomer in the world, Dr. Herſchell, at Windſor.

HERVEY ſaw, with unbounded admiration, and the moſt ſublime delight to his imagination and paſſions, the three grand laws by which GOD governs the whole beautiful ſtructure of the univerſe; and theſe are, the law of univerſal gravitation mentioned before; and the harmony between the times and diſtances, with reſpect to all the planets and their moons; and likewiſe the third beautiful law, that the planets deſcribe equal areas, in equal times, in all parts of their periods: and theſe THREE LAWS GOD has kept up, in their full force and glory, for near ſix thouſand years.

Theſe three laws are the great foundations on which Sir Iſaac Newton's Natural Philoſophy is built, and they will endure till GOD ſhall burn the univerſe, and deſtroy the viſible creation.

With

With respect to that grand law, "that the squares "of the periodical times of all the planets are as the "cubes of their distances," let us a little farther give a clear explanation and illustration of it, for the entertainment of my young readers, who have an inquisitive mind, and love to have their understandings conducted into the knowledge of the noblest truths in NATURAL PHILOSOPHY.

VENUS revolves round the sun in 224 days. The earth revolves round the sun in 365 days. The distance of the earth from the sun is ninety-five millions of miles. Hence, according to Kepler, as the square of 365 is to the square of 224, so is the cube of ninety-five millions of miles to a fourth number, which is the cube of Venus's distance from the sun: and if the cube root of this number be found, it will give about sixty-eight millions of miles for her real distance; so that by this rule, if the times of the periodical revolutions of the planets be known, and the distance of any one of them from the sun, the distances of all the rest may be determined by a simple proportion, or the golden rule of three direct*; and this rule is not only applicable to the planets, but it is also equally true with respect to their satellites, or attendants. The moons of Jupiter and Saturn are found to follow the same law in revolving round their primaries, as is observed by those primaries in revolving round the sun. These are the discoveries by which Kepler enriched the science, and obtained an immortality of renown to all ages in the world. This great philosopher was born at Wiel, in the Dutchy of Wirtemberg, in Germany, on the 27th of December, 1571. He

* Every ingenious young person who can readily work the golden rule, or rule of three direct, may soon learn to extract the square and cube root in the common method; but the roots are extracted with much more ease and elegance by the use of Logarithms.

Read that most excellent Treatise of Arithmetic, recommended by that consummate mathematician, Humphry Ditton---the author, John Hill, page 214---236. By Logarithms, page 213---321.

died

died on the 15th of November, 1631, in the 59th year of his age.

Let us ſtand ſtill and review the underſtanding and the pleaſures of this great man Hervey: he had a ſoul feelingly alive to every fine impulſe of beauty in the whole creation of God.

If we conſider the amazing extent of the whole creation, it gives us a notion of power incomprehenſible in the production and preſervation of the univerſe. The limits of creation are to us, and to every created mind, unſearchable: its extent is beyond all the power of ſight which we have or can have from the aſſiſtance of the beſt teleſcopes.

The diſtance from the earth to the ſun is prodigiouſly greater than any man can conceive, who is unacquainted with aſtronomy; and yet how vaſt ſoever this diſtance is, it is very inconſiderable, in compariſon of the diſtance from the fixed ſtars which are viſible to our naked eye: and yet more ſo in compariſon of thoſe which are ſo remote, as not to be ſeen without the beſt glaſſes: and how many more there may be which by reaſon of their vaſtly greater diſtance are inviſible, we cannot gueſs, though we have reaſon to believe them to be an inconceivable number; and theſe being all ſuns to ſo many ſyſtems of other planets attending them, muſt require ſuch an immenſe ſpace for their ſeveral revolutions, without interfering with one another, as tranſcends all human conception to imagine*.

Hervey had a clear ſenſe of the prodigious number and variety of creatures contained in this unbounded ſpace, and he had a power to feel pleaſure from this

* When I viſited Dr. Herſchell, May 9th, 1785, at his houſe in Datchet, near Windſor, he aſſured me that he had ſeen, with his grand teleſcope, 116,000 ſtars in the ſpace of fifteen minutes. He has likewiſe obſerved, in his letter to the Royal Society, that the Georgium Sidus, or the new planet, which he diſcovered, is eighteen hundred millions of miles diſtant from the ſun. This is but the ſemi-diameter of its orbit, conſequently its whole diameter is thirty-ſix hundred millions of miles.

clear

clear ſenſe of their variety: he was feelingly alive to the wiſdom and contrivance of that GOD, whoſe underſtanding was equal to that infinite power that produced them.

When he took a view only of this earth, with which he was beſt acquainted, as having the neareſt means of knowing it, which is but a point in compariſon of the univerſe, what an amazing variety did it afford him: under the earth, how many kinds of foſſils, ſtones, gems, minerals, and metals: upon the ſurface, what an incredible number of vegetables, trees, plants, ſhrubs, graſſes, with their ſeveral diſtinct ſeeds, leaves, flowers, and fruits: upon the earth, in the waters and in the air, how many thouſand ſorts or tribes of animals of different bulk and figure; beaſts, birds, fiſhes, reptiles, and inſects: and if the various kinds are ſo many, how many millions are the individuals of each kind! it may alſo be obſerved, that there is a wonderful variety among the individuals of the ſame ſpecies. Even in ſeveral nations of mankind, there is an incredible diverſity as to colour, ſtature, and language; but we have a moſt ſtriking inſtance of the wiſdom of GOD in that inimitable variety in the faces of men, of which not one of ſo many thouſands and millions is ſo like another, as not to be eaſily diſtinguiſhed.

If we extend our thoughts and views farther, and conſider that the number of fixed ſtars, eſpecially ſince the improvement of teleſcopes, is not ſo much pretended to be gueſſed at, and that the planets about them may be repleniſhed with creatures, both animate and inanimate, as different in kind as they are diſtant in place from thoſe with which we are acquainted, is very probable; and there may be as many more kinds of them, and as many more individuals of each kind, as the places they are lodged in will contain. What an aſtoniſhing multiplication of their number and variety will this then amount to: it is here the exceſs of

power,

power, and wiſdom, ſo infinitely beyond our capacity, and not the want of it, which dazzles our underſtanding, as the exceſſive light of the ſun blinds our eyes.

HERVEY ſaw with intuitive rapidity of perception, or an underſtanding feelingly alive: he diſcerned with rapture and admiration the exquiſite minuteneſs of millions of creatures, and the ſeveral parts of which each diſtinct creature, either animate or inanimate, is compoſed: this heightened his admiration of the infinite ſkill of GOD, who framed them. There are ten thouſand millions of entire and perfect animals endued with life and motion, ſo very ſmall, that they cannot eaſily be diſcerned by the naked eye; and yet, by the help of good microſcopes, are diſcovered to have their ſeveral organical parts as curiouſly framed, and fitted to their ſeveral motions and uſes, as thoſe monſtrous animals, an elephant fifteen feet high, or a whale an hundred feet long. And how ſurpriſingly ſmall muſt thoſe parts be, ſingly taken, in a ſmall creature, when a compounded body made up of ſo great a number, is hardly big enough to be viſible. The like may be ſaid for the fine texture of the minute parts of larger animals, and even of plants, and all diſtinct kinds of vegetables, of which the firſt ſtamina are ſo ſmall as to be imperceptible to our unaſſiſted ſenſes. And even the moſt ſimple, and ſeemingly leſs compounded bodies, of how infinitely ſmall particles do they conſiſt? Who can, by his ſenſes, diſcover the figure of the conſtituent parts of fluids, which yet are not ſo cloſely united, but that there is much vacuity between them? Who can diſcern the texture of the parts of water, which makes it ſo difficult to be compreſſed by any human force? Or whoever ſaw the particles of air and wind, which, though compreſſible, yet how great is their force of reſiſtance? So that the *minima naturæ* are as much beyond our capacities to diſcover, as the magnitude of the univerſe.

What

What an infinite wiſdom then muſt it be, how intenſe, as well as extenſive, which at once ſo intimately reaches, and ſo accurately manages, both theſe extremes.

HERVEY had a clear ſenſe of the beauty of creation, with a power to feel pleaſure from that beauty. Beauty is that quality in objects which excites love. A man cannot open his eyes and think like a man, but he muſt perceive the beauty, order, and regularity, of every diſtinct ſpecies of things; and the more a man exerciſes the power of common ſenſe, the accuracy of the divine underſtanding will more brightly appear. Though the number of GOD's works be ſo incomprehenſibly great, and their kinds ſo various, yet each of them ſingly is directed, fitted up, and finiſhed, with as much ſkill and exactneſs, as if it were the only thing attended to. Every one of the creatures is wrought with more art and curioſity, than the moſt ſkilful human artiſt can attain to imitate, though he were to ſpend all his time and pains upon a ſmall piece of work. What our bleſſed SAVIOUR ſays of the flowers of the field, *that even Solomon, in all his glory, was not arrayed like one of theſe*, is no hyperbolical expreſſion. The moſt curious poliſhing, gilding, or painting of human art, cannot vie with that of ſome ſmall inſects, ſeeds, and flowers.—The moſt curious works of art, the ſharpeſt fineſt needle, doth appear as a blunt rough bar of iron, coming from the furnace or the forge: the moſt accurate engravings or emboſſments, ſeem ſuch rude bungling deformed works, as if they had been done by a mattock or a trowel.

So vaſt a difference is there between the ſkill of nature and the rudeneſs and imperfection of art. See Biſhop Wilkins's Principles and Duties of Religion, Book I. Chap. vi. Nor is the order, regularity, and proportion conſtantly obſerved in the ſeveral parts of the viſible creation, leſs to be admired than the

beauty and elegance of each work, that ſo many degrees of creatures, animate and inanimate, ſhould be always conſtantly kept in their proper rank; ſo that they appear to be the ſame in their inſtincts, through all generations, notwithſtanding every thing appears in perpetual motion, is utterly repugnant to the nature of chance, and muſt evince a wiſe GOD, that orders all things in number, weight, and meaſure.

The harmonious correſpondence of each part of nature to each other part, ſhews a comprehenſive wiſdom that has one entire view of all things at once; ſuch a ſkill as hath no occaſion to mend or new model one part of its work to make it fit for another, but which makes both great and ſmall parts anſwer one another ſo exactly, that notwithſtanding all the various motions and directions of motion in the world, there is no diſorder or diſturbance created by it in the whole, but every part and every motion of that part is every way as well preſerved, as if all the reſt had been particularly deſigned for that only: and though we can never be able to diſcover all the uſes and deſigns for which every particular part of the creation was made, or to which it ſerves, yet from what we can diſcover, we may reaſonably conclude, that every part has its uſe in the whole, and that every thing is wiſely ſuited to ſome excellent purpoſe or other, though we cannot find it out.

In every part of nature, of which we have any tolerable acquaintance, even from the vaſt heavenly bodies, as the ſun, moon, and planets, down to the ſmalleſt inſect on earth, we may obſerve one thing ſuited to another with a moſt exact and beautiful fitneſs; ſo that we are forced to ſay, all nature is but one mighty work of one almighty and all-wiſe GOD. But then that there is a goodneſs as well as wiſdom and power ſhewn in the formation of all things, does more evidently appear from the animal and rational part of the world, which being endued with

with ſenſation, are capable of pleaſure and ſatisfaction, as all creatures which have animal life are in different degrees, for they all rejoice in their powers of ſenſation and perception, and are well pleaſed with their own exiſtence. No man had a more forcible conception of the wiſdom, power, and goodneſs of GOD, in the creation of the animal and rational parts of the world, and in giving them the ſenſations of pleaſure in the fruition of good, than the author of the Meditation on the Flower Garden, and the Deſcant upon Creation. This great and good man entered into the moſt ſublime contemplations on the curious ſtructure of ſo many different ſpecies of animals; and he obſerved how exactly they were fitted in their outward make and figure, as well as inward diſpoſitions and inſtincts to their ſtates and conditions of life, and what ſuitable proviſion is made for their ſatisfaction, as well as for their preſervation, continuance, and propagation of their ſeveral kinds. He could not but admire the bounty as well as the wiſdom of Providence. How aſtoniſhing is the diſtinction of ſexes in all animals, that being the means by which the ſpecies is continued, and the due proportion of the numbers of each ſex to the other ſex, which has been conſtantly kept up from the beginning. This quite deſtroys all ſuppoſition of ſpontaneous generation; even in leſſer animals, and ſhews the abſurdity of thinking that any real animal, and eſpecially mankind, could ever be produced by CHANCE, or a caſual motion, and concourſe of atoms, of which they conſiſt.

We may farther take notice of the exquiſite formation and diſpoſition of the ſeveral organs of ſenſe, as the eye, the ear, the taſte, the noſtrils, the nerves, ramified through the whole body, for the purpoſes of feeling; and with what wonderful contrivance and nicety they are adapted in every creature to their proper buſineſs and manner of life; and though they are ſo curious, and

of ſo fine a ſtructure, yet how well they are guarded againſt any thing that may hurt or annoy them. Theſe things are diſplayed with all the charms of eloquence, by Mr. Hervey himſelf, in his twelfth Dialogue, on the wonderful ſtructure of the human body.

Hervey ſaw, with a clear underſtanding, that God is a Being infinitely good, the wiſe and powerful cauſe of the univerſe. He ſaw with a Godlike mind, that the planets receive all their light and heat from the body of the ſun, and that this is a glorious evidence of infinite wiſdom, power, and goodneſs; therefore conſummate prudence, and not wild chance, nor blind fate, made this conſtitution of things.

He ſaw that a compound force is the cauſe of the revolution of the planets around the ſun, and that this force, which is called the centrifugal and centripetal motion, is a moſt ſtriking mark of intelligence and deſign.

He ſaw that ſpace is perfectly a void; that there is nothing to reſiſt or retard; nothing to guide or divert the motion of the planetary worlds; and this is an aſtoniſhing evidence of the wiſdom and power of God. He clearly diſcerned that the ſituation of our earth, and its diſtance from the ſun, is infinitely better than if it were nearer or farther off. If the ſun was nearer we ſhould be burnt to aſhes; and if it was farther off, we ſhould periſh with cold, and the ſea would be frozen into ice to the very bottom.

His penetrating mind knew that the earth revolves with a double motion; that is to ſay, a daily motion on its own axis, at the rate of one thouſand miles per hour; and an annual motion around the ſun at the rate of above a thouſand miles a minute; that is, ſixty times faſter than the diurnal motion.

Hervey wiſely compared the admirable proportion of the daily and annual motions of the earth, as diſtinct

distinct from each other; and he clearly saw, that these very different degrees of velocity supplied him with abundant reason to admire and adore the exquisite wisdom and goodness of GOD.

He considered, with the highest astonishment and delight, the admirable mode of the daily and annual motion, by the axis of the earth making an angle with the plain of the ecliptic*, the quantity of which angle is twenty-three degrees and an half. Here he saw reason for vivid wonder and delight; because by this happy contrivance we have the four seasons of the year, Spring and Summer, Autumn and Winter, with the different lengths of the days and nights through the whole year.

HERVEY saw, with ardent devotion, that the atmosphere, or body of air, and the frame and face of the globe, displayed wonderful marks of wisdom and design, with rich evidences of abundant goodness and almighty power.

He considered that the ample provision of waters, in the oceans, seas, rivers, and springs, wonderfully discovered wisdom without bounds, power without limits, goodness without end, to the glory of an eternal and omnipresent GOD.

HERVEY contemplated with rapture and devotion, the lofty mountains of fifteen and twenty thousand feet high, with all the beautiful fruitful vallies, as evincing, in the most striking manner, the marks of the wisdom, power, and goodness of a most glorious GOD.

* It appears plain enough in the parts and model of the world, that there is a contrivance and a respect to certain reasons and ends, how the sun is placed near the middle of our system for the more convenient dispensing of his light and influence to the planets moving about him: how the plain of the earth's equator intersects that of her orbit, and makes a proper angle with it, in order to diversify the year, and create a useful variety of seasons, and the regular gradations of day and night. These things, though a thousand times repeated, will always be pleasing meditations to good men and true scholars.—See Religion of Nature, by William Wollaston, Esq. 4to. 1724.

In

In this beautiful manner HERVEY traced out the exiſtence, the perfections, and the works of the moſt glorious GOD; and in this manner all tutors* of divinity ought to train their pupils from the firſt moment they come under their care. This would lay a ſtrong foundation on the principles of good common ſenſe, on which to build the grand ſuperſtructure of revealed religion, and all the branches of moral virtue, which, under the influences of the bleſſed SPIRIT, would not fail to make them RATIONAL Chriſtians, in the richeſt ſenſe of the word.

We ſhall now proceed to trace out Hervey's knowledge of the aſtoniſhing powers and affections of the human ſoul, with the ſtriking proofs of its immortality. We ſhall view his clear conviction of the inſufficiency of reaſon, without revelation, to lead us to eternal happineſs.

His rich acquaintance with the nature of inſpiration, and the evidences of it ariſing from miracles,

* The learned and pious author of the Enquiry into the Nature of the Human Soul, on the Principles of Reaſon and Philoſophy; who is likewiſe the author of Matho, is a man of ſuch uncommon excellence, that I have no words equal to my conceptions of his worth: and I cannot but feel an aſtoniſhment, mingled with contempt and indignation, at the ſtupidity and ingratitude of the preſent age, which appears to know nothing of this great man, or his writings. I will not mention the name of this almoſt unknown man, who deſerves the eſteem and veneration of the learned world, and the whole riſing generation.

There is another great man, who has been treated with the ſame ingratitude and neglect: his Sixteen Sermons at Boyle's Lecture exceed almoſt every thing of the kind, for clear thought, elevated conceptions, and maſculine language. I have endeavoured to do juſtice to this moſt excellent author, by giving ſeveral pages from his Seventh Sermon of his Boylean Lectures, which muſt charm every reader of true taſte, and allure him to read the whole volume, compoſed by Dr. John Leng, late Biſhop of Norwich.

I am likewiſe indebted to another excellent author, for an eaſy explanation of Kepler's Grand Law, concerning the beautiful harmony between the ſquares of the times, and the cubes of the diſtances of all the planets. This is now made eaſy to every ingenious youth in Great Britain, in the moſt pleaſing Letters on Aſtronomy, by the ſagacious Mr. Bonnycaſtle, of the Military Academy, at Woolwich.

prophecy,

prophecy, the goodneſs of the doctrine, and the moral character of CHRIST, with his prophets and apoſtles. His views of the three Perſons in one divine nature, ariſing from the numerous plurals in the Hebrew Bible; with the rich variety of views of the agency of the ſacred Three in creation, providence, and ſalvation. We ſhall take a ſhort ſurvey of his ideas of the natural and moral perfections of GOD; and the peculiar character of CHRIST in Scripture, as the Son of GOD. We ſhall then be able clearly to underſtand all the ſubſequent articles of his faith, from his own immortal writings.

We ſhall cloſe the work with a variety of pleaſing and inſtructive remarks on his temper and conduct in private life; and a conciſe review of his works, in order to allure ingenuous and pious young perſons of both ſexes to an arduous and delightful imitation of his example.

We are obliged to paſs by a thouſand other evidences of the being of a GOD, for want of room; otherwiſe we ſhould go through all the inſtincts which GOD hath infuſed into the different claſſes of birds, beaſts, and fiſhes. We ſhould have obſerved, that theſe inſtincts have been ever the ſame; the different claſſes of birds have the ſame genius and manner of life, as they had almoſt ſix thouſand years ago. The beaſts, both wild and tame, have the ſame aptitude to excel, in the purſuits of their food, the preſervation of their lives from danger, and the continuation of their ſpecies: the fiſhes have the ſame impreſſions, the ſame purſuits, and the ſame methods of preſerving their lives in every part of the ocean and rivers, as they had in the beginning of the creation.

The many thouſand kinds of reptiles and inſects have the ſame genius and ſagacity to preſerve their lives, and continue their kind as they had at their firſt production.

The

The conſideration of the ſameneſs of inſtinct in all animals round the globe, from pole to pole, is to me, as it was to Mr. Hervey, a moſt mighty demonſtration of the being of a GOD.

HERVEY had, by reading books on Natural Hiſtory, and eſpecially the Abbe le Pluche's Spectacle de la Nature, or Nature Diſplayed, ſo richly furniſhed his mind with views of animated nature, that he ſeemed to me to graſp the whole creation in his underſtanding. Every creature he ſaw, gave a freſh pleaſure to his imagination, and raiſed a devout and adoring thought of GOD his SAVIOUR.

GOD had given this great and amiable man a ſoul above the common part of the human race: it is no extravagance or flattery to ſay, that he poſſeſſed in his firſt formation, and in all his after improvements, a vaſt capacity of underſtanding, to take in great and ſublime ideas without pain or difficulty; a power of mind to receive new and uncommon ideas with delight, and an ability to ſurvey great trains of thought without confuſion or diſorder.

He was therefore one of the fitteſt men in the world to deſcribe the powers, affections, and operations of the immortal ſoul: and in every view of it he conſidered the agreement of the idea of a ſoul with the idea of a GOD.

The objects and actions of the underſtanding: the objects and actions of the will: the objects and actions of the imagination: the objects and actions of the paſſions: the memory: the conſcience: the genius and taſte of the ſoul, all clearly agree with the idea of a moſt wiſe, powerful, and immortal GOD.

Hervey clearly ſaw that a ſpiritual being, which has ſuch a vaſt underſtanding, to take in an immenſe number of ideas of the nature, attributes, and actions of GOD, muſt be truly immortal, and cannot be a periſhing eſſence. The idea of a ſpirit of ſuch knowledge, wonderfully agrees with the idea of a GOD.

God. He clearly saw that a spiritual being, which has conceptions of eternity itself, and its amazing grandeur and terror, must be immortal; and a soul which can think of eternity; that apprehends and conceives of eternity itself, agrees with the idea of a God.

Eternity is duration, existing all at once without any succession of moments, divided and distinguished into past, present, and future duration. Eternity is unsuccessive duration, incapable of being shortened; incapable of addition, or being lengthened or growing older or younger for ever.—God's duration is essential, eternal, perfect, and immutable: he exists all at once, and can neither grow older or younger through an infinite duration.—The idea of eternity struck Hervey's understanding with the keenest force. He thus speaks in his Meditations among the Tombs. O Eternity! *Eternity!* How are our boldest, our strongest thoughts lost and overwhelmed in thee! Who can set land marks to limit thy dimensions, or find plummets to fathom thy depths? *Arithmeticians* have figures to compute all the progressions of time: *Astronomers* have instruments to calculate the distances of the planets; but what numbers can state, what lines can gauge, the lengths and breadths of eternity? It is higher than heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, broader than the sea. Mysterious, mighty existence! A sum not to be lessened by the largest *deductions!* An extent not to be contracted by all possible *diminutions!* None can truly say, after the most prodigious waste of ages, "So "much of eternity is gone." For when millions of centuries are elapsed, it is but just commencing; and when millions more have run their ample round, it will be no nearer ending. Yea, when ages, numerous as the bloom of spring, increased by the leaves of autumn, and all multiplied by the drops of rain, which

drown the winter—when these, and ten thousand times ten thousand more—more than can be represented by any similitude, or imagined by any conception—when all these are revolved and finished, eternity, vast boundless amazing eternity, will *only* be *beginning!*

HERVEY clearly saw that the idea of a soul, a rational intelligent being, which feels pain or uneasiness at the sad defects of its own knowledge, agrees with the idea of a GOD; and a spiritual being, which feels the tormenting defects of its own understanding, must be immortal.

Birds, beasts, and fishes, soon arrive to their *ne plus ultra*, and can go no farther in the improvements of sense, in the sagacity of their faculties, or in their advancement in the arts of address to eternity. This is the case with the most sagacious creature upon earth, the elephant; all his art and sagacity is soon at an end; but man can improve in science, and the delicate arts and luxuries of life, through ten thousand ages, and never come to the last pitch of improvement. That spiritual being, which feels that it hath not knowledge in proportion to the powers and capacities it possesses, must be immortal.

And the idea of a soul, which has not knowledge of the liberal sciences, the languages, and divinity, in proportion to its vast and astonishing faculties, must agree with the idea of a GOD.

That spirit which has a boundless desire after the knowledge of GOD, and which feels an inextinguishable thirst for brighter conceptions of the divine attributes, must be immortal.

The idea of a soul feeling an insuppressible ardour after more knowledge every day and every hour, agrees with the idea of a GOD.

All these sentimental feelings were constantly present with Mr. Hervey's soul every day of his life.

The

The OBJECTS and ACTIONS of the WILL brightly demonſtrate a GOD.

That being whoſe will hath for its object immenſe goodneſs, muſt be immortal; and the idea of a ſoul, whoſe object is eſſential and unbounded good, wonderfully agrees with the idea of a GOD.

That ſoul which is able to love and chooſe GOD as the ſupreme good, muſt be immortal.

The ſoul can unite itſelf to GOD in an eternal adheſion of the will, by the agency of the divine ſpirit: it can cleave to GOD in ardent inextinguiſhable love and forcible fire, therefore it muſt be immortal; it cannot but be an unperiſhing eſſence.

The idea of a ſoul that can love GOD with vaſt admiration and eſteem, that ardently delights in him with unbounded benevolence and gratitude, agrees with the idea of a GOD.

That being which hath unſatisfied deſires all through life.

Deſires of knowledge are not ſatisfied to the full; deſires after virtue and holineſs are not fully ſatisfied; deſires after happineſs in the goodneſs of GOD are not fully ſatisfied.

The ſoul longs for more knowledge, for more virtue, for more holineſs, and Godlike dignity, and a more correct and delicate taſte for a happineſs in GOD, eternal as our exiſtence: ſuch a ſoul muſt be immortal, and the idea of ſuch a ſoul agrees with the idea of a GOD.

That being which acts with freedom and ſovereign dominion like a GOD in ten thouſand operations, muſt be unperiſhable and immortal.

The ſoul acts with amazing liberty, whether in hell or earth, or the heaven of heavens; whether as a ſinner or ſaint, as a devil or an angel, it is free in acts of ſin, madneſs, and rebellion. It is free in acts of holineſs and devotion to GOD: the idea of ſuch a ſoul agrees with the idea of a GOD.

That being whoſe will is never weakened by diſeaſe or age, but is moſt active and vigorous in its operations, even when the body is dying in a conſumption, or as weak as a child with diſeaſe in the agonies of death.

How clear is the underſtanding to conceive of the eternity of GOD: how active and vigorous the will when on the verge of eternity, as appears by the ardour of its deſires for the death of the body, and the fire of its paſſions to go to GOD, when a man is holy and full of love: the idea of this wonderful being agrees with the idea of a GOD.

The OBJECTS and ACTIONS of the IMAGINATION demonſtrate a GOD. This great and good man well underſtood the nature and pleaſures of the imagination; and no man in the European world better underſtood the uſes of the imagination for the purpoſes of contemplation and devotion.

Imagination is the power of receiving lively images of ſenſible objects; of repreſenting, by recollection, ſuch ſtrong pictures of things, and giving ſuch deſcriptions as force the image of the object deſcribed upon the mind. Thus a compleat idea of imagination conſiſts of three parts; a power of receiving images; a power of recollecting images; and a power of ſtrongly painting images on the minds of other men.

Imagination is the ſimple apprehenſion of material objects when preſent, and the power of painting the images of thoſe objects to the underſtanding when abſent.

Imagination is that faculty by which the mind not only reflects on its own operations, but aſſembles the various ideas conveyed to the underſtanding by the ſenſes, and treaſured up in the repoſitory of the memory, compounding or disjoining them at pleaſure, and by its active power of inventing new aſſociations of ideas, and of combining them with infinite variety,

is enabled to present a bold creation of its own, and to exhibit new scenes which never existed in nature. As this was a favourite subject with Mr. Hervey, let us take a farther view of the pleasures of imagination from Mr. Addison's lively essays, in eleven papers in the Spectator, Vol. VI. No. 411—421. Mr. Addison observes, on the pleasures of imagination, that the perfection of our sight above our other senses, greatly assists us in these pleasures. The pleasures of imagination arise first of all from the eyes; and these pleasures are divided under two heads, primary and secondary; and these pleasures of the imagination are in some respects equal, if not superior, to those of the understanding. The extent, or vast abundance of the pleasures of the imagination, demand our peculiar notice; and likewise the rich and high advantages which a man of true genius and taste receives from a relish of those pleasures.

The best ways of repeating and increasing these pleasures, is to study all the grand images in the visible universe, and to take an extensive survey of all the scriptural images and historical facts. These views will enable us to discern in what respects the delicious pleasures of the imagination are preferable to the pleasures of the understanding.

In No. 412, Mr. Addison shews that there are *three* sources of the pleasures of the imagination in our survey of outward objects; that is to say, the GREAT, the NEW, and the BEAUTIFUL. He shews how what is great pleases the imagination: how what is new pleases the imagination: how what is beautiful pleases the imagination. He treats of the beautiful in our own species; the beauty of countenance, of body, of action, of voice, of address, of conversation, of eloquence.

He shews how what is beautiful of the creation in general pleases the imagination. He shews that other accidental causes may contribute to the heightening of these exquisite pleasures. In

In No. 413, he ſhews that the original efficient cauſe of all the innocent pleaſures of the imagination is GOD himſelf.

The neceſſary cauſe of our being pleaſed with what is new, beautiful, and great, is unknown.

But the final cauſes are more known and more uſeful for us to know.

The final cauſe of our being, pleaſed with what is great, is this: the infinite GOD has ſo formed the ſoul of man, that nothing but himſelf can be its laſt adequate and proper happineſs; becauſe, therefore, the whole of our happineſs muſt ariſe from the contemplation of his being and perfection, that he might give our ſouls a juſt reliſh of ſuch a glorious contemplation, He has made them naturally delight in the apprehenſion of what is great and unlimited like GOD.

Our admiration, which is a very pleaſing motion of the mind, immediately riſes at the conſideration of any object that takes up a great deal of room in the imagination, and by conſequence will improve into the higheſt pitch of aſtoniſhment and devotion, when we contemplate GOD's nature and perfections, which are neither circumſcribed by time or place, nor to be comprehended by the largeſt capacity of men or angels. The attributes of GOD are unbounded by time, therefore eternal: unbounded by ſpace, therefore omnipreſent: unbounded in power, therefore omnipotent.

The final cauſe of our pleaſures in whatever is new, rare and uncommon, is this: GOD has annexed a ſecret pleaſure to the idea of any thing that is new or uncommon, that he might encourage us in the eager and keen purſuit after knowledge, and inflame our beſt paſſions to ſearch into the wonders of his creation, ſcripture, and ſalvation; for every new idea brings ſuch a pleaſure along with it, as rewards any pains we have taken in the acquiſition of it, and conſequently ſerves as a ſtriking and pathetic motive to put

put us on freſh diſcoveries in GOD, and the revelation of his eternal Son and Spirit, with all the wonders of creation and providence.

The final cauſe of our pleaſure in beauty in our fellow creatures, is this: GOD has made every thing that is truly beautiful and pleaſant in our own ſpecies, that we might exerciſe generous love and benevolence to all mankind.

The beauty of countenance, of voice, of perſon, temper, and behaviour, all conſpire with their fineſt impulſes to ſtrike our ſenſes and imagination with delicate pleaſure.

The final cauſe of beauty in the creation, is to pleaſe and regale the imagination.

GOD has made every thing that is beautiful in all other objects pleaſing to our taſte.

He has created ſo many objects to appear beautiful, that he might render the whole creation more cheering and delightful.

He has given almoſt every thing about us, the power of raiſing an agreeable idea in the imagination; ſo that it is impoſſible for us to behold his works with coldneſs or indifference, and to ſurvey ſo many beauties of creation and Scripture without a ſecret ſatisfaction and complacency.

The final cauſe of beauty in revelation, is to pleaſe the taſte, and charm the imagination. There is a beauty in miracles: there is a beauty in the prophecies: there is a beauty in the ſingular providences and the noble actions recorded in Scripture.

The final cauſe of beauty in Scripture images, and lively figures, is to ſtrike the imagination with a delicate impulſe of pleaſure, and charm the devout and virtuous taſte of a true Chriſtian's heart and underſtanding.

This may be exemplified in a great variety of Scriptural facts and characters in the Old Teſtament, and in

in the parables and actions of our LORD JESUS CHRIST in the New.

The final cauſe of beauty in the doctrines, laws, and promiſes of the Goſpel, is to allure and faſten the attention of the whole ſoul of a real believer to his GOD and SAVIOUR.

The final cauſe of the beauty of the numerous names of CHRIST, with his perfections, offices, and lovely characters, in Pſalm xlv. Proverbs viii. Song of Songs v. Heb. i. Col. i. Rev. i. with ten thouſand other beauties of his perſon, is to allure and attract the ſouls of millions of men into the moſt forcible love and admiration.

The final cauſe of the beauties of virtue and holineſs, is to excite love and imitation amongſt mankind; and this great end has been wonderfully anſwered by the temper and writings of our excellent friend.

The final cauſe of greatneſs, novelty, and beauty, in the latter day glory: the converſion of millions of Jews and Gentiles: the utter ruin of Pagan, Mahometan, and Popiſh wickedneſs, is to ſtrike our imagination. Theſe are all deſigned to rouſe our attention; to fix our ſtudies; to fire up our eager ſearches, and to elevate us to the utmoſt pitch of ſublimity of ſentiment and paſſion; and thus to ſpread through the whole ſoul a rational and Godlike enthuſiaſm.

This is likewiſe the final cauſe of the diſcoveries of the ultimate glory of heaven in its certainty, nature, variety of pleaſures, degrees of joy, changes of employment, perpetual additions of happineſs, and eternity of duration.

OBJECTS in the NATURAL WORLD ſuited to the IMAGINATION.

The riſing of the morning ſun in its utmoſt glory.

The ſame object viewed in the midſt of the Atlantic ocean,

The

The beauty of the ſetting ſun in a ſerene ſummer evening.

The ſame object viewed by ſea, when remote from land ſome thouſands of miles.

The calmneſs of the vaſt ocean huſhed to ſleep like a child in the cradle.

The ſereneneſs of the ſtarry heavens by night.

The beauties of a ſmiling meadow, and the fertile corn fields by day.

The grand chorus of all the birds warbling forth the praiſes of their Maker.

OBJECTS of GRANDEUR and TERROR united.

Suppoſe yourſelf ſuſpended in boundleſs ſpace; that you have a vaſt proſpect of eternal duration; the world of waters under your feet; a ſudden eclipſe of the moon increaſes the darkneſs of the night; you ſee in a moment aſtoniſhing flaſhes of lightening; you hear the prolonged roar of thunder; in a moment a dreadful ſtorm at ſea ariſes, and toſſes the waves twenty thouſand feet high, which is the height of the loftieſt mountains: a terrible earthquake ſhakes cities to pieces, and involves them in flames: at the ſame moment volcanoes burſting out in ſtreams of liquid fire twenty miles long, ſeven miles broad, and ſixty feet deep: at the ſame inſtant you hear cataracts of water four hundred feet high, and the craſh of falling rocks, which diſcover the foundations of nature: whilſt all theſe objects combine together, ſnatch your ſoul to the margin of eternity, make you feel yourſelf in the hands of omnipotence, and place you in the immediate proſpects of the burning tribunal of GOD.

OBJECTS of GRANDEUR and TERROR in Scripture, ſuited to the imagination, agreeing with the idea of a GOD, and evincing the immortality of the ſoul.

The dreadful deluge: fire and brimſtone rained from heaven in an unexpected moment: the ten terrible plagues, and the ruin of the tyrant and his hoſt: the mount all on fire, and trembling to its baſis: Korah, Dathan, Abiram, with all their families, ſwallowed alive: a buſh all on fire, yet not conſumed: Jordan riſes up like mountains: the walls of Jericho fall flat in a moment: the ſun and moon ſtand ſtill a whole day, for the ruin of GOD's enemies: David's battle with a monſter: 185,000 rebels ſtruck dead by GOD's juſtice in twelve hours: three heroes defy the ſevenfold rage of fire: a viſible hand ſprings out of the wall, and writes the eternal doom of a tyrant: the lions devour whole families of the nobles in a moment: Haman hurled from the apex of honour, and hanged like a dog.

Jeruſalem twice devoured with tremendous famine, ſword, and fire.

OBJECTS of BEAUTY and NOVELTY ſuited to the imagination.

1. Judah's affecting addreſs to his brother Joſeph.

2. What an object of newneſs and beauty was the ſudden ſurpriſing diſcovery of Joſeph's perſon and love to his brethren! And what a lively type of an infinitely greater perſon, and his tranſcendent love! Joſeph's ſudden advancement from a priſon to a throne, is a new, ſurpriſing, and beautiful object.

3. Jonathan's ardent love and friendſhip for David.

4. The happy interpoſition of the wife and virtuous Abigail ſaved her huſband and family from inſtant deſtruction.

5. Solomon's dedication of the temple.

6. Queen of Sheba's interview with Solomon.

7. Ahaſuerus's grand feaſt.

8. OUR SAVIOUR at the marriage of Cana.

9. CHRIST feeding 5,000.

10. CHRIST's transfiguration on the mount.

11. Reſur-

11. Reſurrection of Lazarus.
12. Our SAVIOUR's calming the tempeſt.
13. Surrounded with the children.
14. His appearance to Mary Magdalen.
15. His converſe on going to Emmaus.
16. His appearance to the twelve and to five hundred brethren at once.
17. His aſcenſion from Mount Olivet.
18. The glorious day of Pentecoſt.
19. His appearance to John in the firſt chapter of the Revelations.
20. His appearance at Paul's converſion.

The OBJECTS and ACTIONS of the PASSIONS of the ſoul, agree with the idea of a GOD, and clearly prove its immortality.

PASSIONS are unuſual motions of the ſoul, ariſing from new objects, ſuited to produce that emotion.

A great, new, and agreeable object, produces that pleaſing and unuſual motion of the mind, which is ſtiled ADMIRATION: how great is his goodneſs, and how great is his beauty! Zech. ix. 17. How manifold are thy works! in wiſdom haſt thou made them all! Pſal. civ. 24.

An object that appears good and fit to make us happy, produces that motion which iſſues in a delightful union with the object, ſtiled LOVE.

An object appearing deformed, evil, and ugly, and fit to do us a terrible injury, excites that unuſual motion in the will to fly from, and be diſunited from the object: this is ſtiled HATRED.

Now admiration at new objects, love of good and beautiful objects, and hatred of all ugly objects, all agree with the idea of a GOD, and wonderfully prove our ſure immortality of duration in a future and inviſible world.

Eſteem and contempt—deſire and averſion—benevolence and malevolence—complacency and delight

—diſplicency and diſguſt, at the proper objects, all agree with the idea of a GOD, and demonſtrate our eternity of exiſtence.

Hope and fear—joy and ſorrow—gratitude and anger, all proclaim the ſoul immortal, and wonderfully agree with the being of a GOD.

All the pleaſing paſſions, and all the painful paſſions, clearly ſhew the immortality of the ſoul, and ſtrongly evince the being of a GOD.

The PLEASING PASSIONS all agree with the idea of a GOD; admiration, love, eſteem, benevolence, complacency, or delight; deſire, hope, joy, gratitude, ambition, glory, fortitude, veneration, congratulation, cheerfulneſs, ſerenity, emulation, zeal, gladneſs, modeſty, adoration, candour, officioſity, hoſpitality, equanimity, public ſpirit: all theſe declare the ſoul to be immortal.

The PAINFUL PASSIONS agree with our ideas of a GOD, and equally ſhew the immortality of the ſoul, hatred, contempt, malevolence, diſplicence, averſion, fear, ſorrow, anger, ſhame, conſternation, fluctuation, loathing, envy, ſcorn, diſdain, indignation, deſperation, jealouſy, repentance, ſurpriſe, terror, horror, ſpite, rage, fury, rancour, malice, revenge, anguiſh, anxiety, melancholy, diſguſt, cruelty, ſelfiſhneſs, impurity: all theſe paſſions agree with the idea of a juſt and angry GOD, and loudly proclaim the immortality of the ſoul.

The OBJECTS and ACTIONS of the memory clearly agree with the idea of a GOD, and convincingly prove the immortality of the ſoul.

Memory is the power of recollecting facts, or of reviving thoſe ideas which have lain out of ſight.

A good memory is ready to receive the various ideas of facts and words: it is large and copious to treaſure up facts and characters: it is ſtrong and durable to retain thoſe facts; faithful and active to ſuggeſt and

and recollect, on every proper occaſion, all thoſe words, thoughts, and facts, which have been committed to its care, and treaſured up in this ſtore-houſe of the ſoul. The wonderful power of memory, clearly ſhews the amazing wiſdom and goodneſs of GOD.

Without memory, the ſoul would be an univerſal blank: it is the grand repoſitory of languages and ſcience: it is the ſtore-houſe of divinity drawn from the pure Scriptures of GOD.

Memory is of infinite ſervice in hiſtory, by retaining facts, characters, and events, of the moſt ſtriking and awful nature: to drive us from vice, and of the moſt ſtriking and beautiful nature to allure and ſtimulate us to the practice of univerſal virtue. How brightly does the being of a GOD ſhine forth in the powers and uſes of memory in the mind of man!

The OBJECTS and ACTIONS of CONSCIENCE, prove the immortality of the ſoul, and clearly agree with our idea of a GOD.

Conſcience is a power of the rational ſoul, by which it knows its own actions with regard to a law, and judges of their fitneſs and unfitneſs, or the moral good or evil that is in them, according to that light which the mind poſſeſſes, and with reference to the judgment and will of GOD.

Conſcience is GOD's vicegerent in the ſoul: it acts for him, and under his juſt government: it receives its authority and direction from GOD, and is accountable to him, and to no other power in heaven or earth.

Conſcience obſerves all the thoughts, actions, and words of a man's whole life, from the very firſt dawn of reaſon, to the moment of death and to eternity.

Conſcience writes down every act of ſin and holineſs, and records, as on tables of braſs, or pillars of marble, all the moral and immoral actions of our ſoul and body.

Conſcience

Conſcience is a bold, reſolute, and honeſt witneſs of our actions; a moſt accurate and dreadful regiſter of our crimes; an impartial judge to condemn or juſtify; a moſt exquiſite tormentor of vice and wickedneſs, and a moſt generous rewarder of goodneſs and virtue.

An evil conſcience is blind and ignorant, dull and ſtupid, partial and ſcrupulous; as in the caſe of Saul, who was very ſevere about a little honey, and yet could deliberately kill, at one and the ſame hour, fourſcore prieſts of GOD.

An evil conſcience is liable to perpetual ſorrow and ſadneſs, trouble and diſtreſs, anguiſh or pungent grief, which often riſes to horror and deſpair. It makes a wicked man flee when no one purſueth, Prov. xxviii. 1. whilſt the righteous are as bold as a lion.

A guilty conſcience trembles at the thoughts of death, and dreads its approach: it looks forward with terror to the day of judgment, the appearance of the eternal Judge, and the burning tribunal of the inviſible world.

The OBJECTS and ACTIONS of GENIUS and TASTE, agree with our ideas of a GOD, and evinces the immortality of the ſoul.

GENIUS is an aptitude to excel in the line of ſcience and virtue.

Taſte is a clear ſenſe of all that is great and good, true and beautiful, in heaven and earth; it is a power of receiving pleaſure from the beauties of creation and revelation; the beauties of characters and virtuous actions; the excellencies of hiſtory and eloquence, diffuſed through the whole body of the Holy Scriptures.

Taſte is the exquiſite ſenſibility of the ſoul to every fine impulſe of beauty, truth and goodneſs. This taſte is wrought up to perfection and delicacy, by education, ſtudy and devotion; by which means the mind.

mind becomes able to discern with an intuitive force and readiness, how much true beauty and pleasure every object in heaven and earth can give us.

In the words of the judicious and eloquent Rollin, we observe that taste is a clear, lively, and distinct perception of all the beauty, truth and justness, of the thoughts and expression which compose a discourse or treatise. It distinguishes what is conformable to eloquence and propriety, in every character, and suitable in different circumstances. And whilst with a delicate and exquisite sagacity it notes the graces, turns, manners, and expressions most likely to please, it perceives all the defects which produce the contrary effect; distinguishes precisely wherein those blemishes consist, and how far they are removed from the strict rules of eloquence, and the real beauties of nature.

This happy faculty of taste is a kind of natural reason, wrought up to perfection by a refined education, close attention, and thought; by a lively converse with the great Friend and Teacher of man, the only wise GOD our SAVIOUR.

This good taste is not confined to literature; it takes in also all sciences and branches of knowledge.

It consists, therefore, in a certain just and exact discernment, which points out to us, in each of the branches of knowledge, whatever is most curious, beautiful, and useful; whatever is most essential, suitable, and necessary to those who apply to it; how far, consequently, we should carry the study of it, what ought to be removed from it, and what deserves a particular application and preference before the rest.

Read Rollin's Reflections on a good Taste, in his admirable method of study, Vol. I. page 41—53. Eng. Edit. 12mo.

Read Mr. Addison on Imagination—Spectator, Vol. VI. No. 411—421.

Thus

Thus we have conſidered the objects and actions of the underſtanding; of the will; the imagination, the paſſions, the memory, the conſcience, the genius, and taſte; and we ſee in a moment that theſe are evidences of the immortality of the ſoul; and we ſee the agreement of theſe ideas with the idea of a GOD; and if we proceed farther to conſider the moral perfections of GOD, we ſhall ſee the clear agreement of the ideas of a ſoul with thoſe moral perfections. The wiſdom and goodneſs of GOD, evince its immortality: the holineſs and juſtice of GOD, demonſtrate its immortality: the truth, ſincerity, veracity, and faithfulneſs of GOD, proclaim the ſoul immortal.

But after all, Hervey knew, as well as any man, the utter inſufficiency of reaſon, to lead us to true virtue and happineſs in the fruition of GOD.

Reaſon is a power of judging of the nature, relation, and uſes of things; the fitneſs or unfitneſs; the good or evil qualities of actions, and the truth or falſehood of propoſitions.

Reaſon is a power of the underſtanding, to diſcern that all things are not alike true, nor alike good, nor alike fit, nor alike beautiful; and to ſee that all actions, tempers and qualities, are not alike evil, nor alike unfit, nor alike wrong, nor alike ugly and deformed.

Reaſon alone, without the aid of revelation, cannot give us eaſy and plain notices of a GOD, ſuch as are clear to the weakeſt mind, affecting to the moſt ſtupid heart, and ſuitable to the meaneſt underſtanding.

Reaſon cannot give ſpecial and diſtinct ideas of GOD, to enable the ſoul, in a moment, to diſtinguiſh GOD from all other beings, and to give him that veneration which his dignity demands.

Reaſon is inſufficient to give us certain and convincing notices of a GOD, ſo as to bind the underſtanding to aſſent to the truth of GOD's exiſtence; to convince

convince it of the reality of the divine perfections, impreſs the conſcience with a ſenſe of divine juſtice, and perſuade the will to ſubmit to the dominion of GOD.

Reaſon cannot give extenſive ideas of GOD, in all his natural and moral perfections; nor is it able to diſcover all the moral relations of GOD to our ſouls, ſo that we may be ſure that no idea of GOD is wanting, which is needful to our real duty and final happineſs.

Reaſon is unable to give pleaſant and lovely ideas of GOD, ſuch as ſhall ſuit a rational taſte, and excite a tender affection to him as an amiable being, full of perfect love, good and beautiful in himſelf; fit to do us the higheſt good, worthy to receive all poſſible good from us; an object in whom we may expand our nobleſt powers with delight; a being that rejoices to do us good, and fill us with happineſs.

Reaſon can never furniſh ſuch ſweet diſcoveries of GOD, as ſhall ſet our hearts at reſt, ſo as to have no occaſion to ſeek any farther happineſs to eternity.

Reaſon cannot give ſuch powerful and durable ideas of GOD as ſhall abide with great force upon the ſoul, working from moment to moment, and renewing the impreſſion every inſtant on the underſtanding and conſcience; and yet ſuch an impreſſion is abſolutely neceſſary for man's duty and happineſs. Here reaſon diſcovers its utter weakneſs and inſufficiency.

In order that a man ſhould know GOD, he muſt have ſuch an inceſſant impreſſion of GOD upon his ſoul, as ſhall forcibly influence him to a compliance with every duty, in every inſtance, in every ſtate of life, from youth to manhood, from manhood to old age, and to the very moment of death.

Reaſon cannot diſcover the true happineſs of man.

Reaſon cannot diſcern that good which removes miſery, prevents pain, prepares for happineſs, and makes a man happy in GOD.

Reaſon cannot diſcern wherein true happineſs conſiſts: it knows not that good which is ſuited to our higheſt powers, and is agreeable to every ſituation we can be in all round the globe, and to every character we can ſuſtain.

Reaſon cannot diſcern that good which may be enjoyed without ſhame, poſſeſſed without ſuſpicion of wrong conduct, or dread of future bad conſequences.

Reaſon cannot diſcern that good which will ſupport us under the troubles of life, refine and ſatisfy our affections, ſtand the ſevere teſt of ſober reflection, improve upon longer experience, afford the higheſt pleaſure, upon the moſt frequent repetition, and be as laſting as our eternal exiſtence.

Reaſon cannot diſcover a complete body of morals, or univerſal virtue, as the means of happineſs.

Reaſon never has given us a complete body of morality, without defect or darkneſs. A perfect ſcheme of morality muſt be eaſy and clear, in order to be inſtructive and uſeful to man. A confuſed rule of duty is of no uſe; a ſound plan of morals muſt be univerſal, to oppoſe every ſin, and urge to every duty. There muſt be nothing defective, nothing vicious in the whole ſyſtem. Sound morality muſt have no pernicious maxim to draw after it any bad conſequences. This plan muſt be avowed by GOD himſelf as a rule of duty, and enforced by his dominion and authority.

Reaſon leaves poor man to draw the rule of duty from the ſource of his own nature. Man cannot frame a complete body of morals: he can make no progreſs in a ſyſtem of morality of his own, whilſt he is a raw youth, full of impure appetites and bad paſſions. If clear rules could be found out, motives would be wanting: if motives were diſcerned, aſſiſtances of light and ſtrength would be wanting. Man will not be honeſt to put himſelf in the way of motives: he will not be honeſt to enquire into the deſign

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of motives: he will not be honeſt to fulfil the intention of motives; and we ſhall freeze to ice, amidſt maxims of wiſdom and motives to virtue.

Hervey clearly ſaw the utter INSUFFICIENCY of REASON to furniſh the beſt MOTIVES to VIRTUE.

It cannot give us a full view of the immediate preſence of GOD, the Lawgiver and Judge of the world. It doth not give us a ſweet ſenſation of the preſent pleaſures of virtue, nor the future rewards of virtue: nor does reaſon give us to know the preſent puniſhments of vice, nor the future vengeance of GOD againſt all ſin.

Reaſon cannot give us one good and perfect example of virtue in the whole world, in any age or nation under heaven.

Reaſon is defective in another motive to virtue: it cannot diſcover the leaſt help and aſſiſtance from GOD in the practice of virtue in one inſtance through life.

Reaſon cannot give us a full view of the immediate preſence of GOD, and the infinite authority of his laws, as the invariable rule of virtue.

Reaſon is unable to recommend the law, by ſhewing the glorious qualifications of the Lawgiver in his power and greatneſs: it cannot ſupply us with right notions of his wiſdom and goodneſs, juſtice and truth; and yet the diſcoveries of theſe glorious properties muſt be attained, in order to promote univerſal virtue.

Reaſon cannot give ſuch clear evidence of GOD from moment to moment as ſhall ſtrike the underſtanding with force, touch the paſſions with fire, leave a lively impreſſion, and have a pungent influence to quicken us to the practice of virtue.

Reaſon cannot ſhew us that our Governor is always near; that he is every moment converſant with us; that we have every day convincing evidences of his goodneſs, wiſdom, juſtice, and kindneſs, with all other perfections, fitting him for government.

Theſe notices are abſolutely needful to enforce a regard to the will of GOD.

Reaſon cannot excite to obedience, by ſhewing us that the title of the Lawgiver is indiſputable, and the ground of his claim to our affection clearly made known. Such is the tranſcendent excellency of the nature of GOD, as to render him the only fit being to govern; but reaſon is blind to this excellence.

Reaſon doth not clearly diſcern that GOD is the Creator of all worlds, and that he has an abſolute propriety in all his creatures.

The human underſtanding is blind with reſpect to GOD's preſerving us in being every moment; his taking ſpecial care of us, and his inſpection into the whole of our frame, with the many precious benefits he has beſtowed upon us. All this peculiar attention of GOD to us, and his cloſe influence upon us, from moment to moment, is moſt ungratefully diſregarded by every man in the world.

Reaſon is unable to give us a clear and ſatisfying diſcovery of GOD's concernment in his own laws, *i. e.* that the GOD who is thus qualified for, and rightly poſſeſſed of the government, has made ſuch laws, and ſtamped his authority upon them.

No truth in the world is more certain, and we can clearly make it appear, even to demonſtration, that the frame of the univerſe, and the whole ſyſtem of the laws of nature, are adapted to the powers of man, in a ſtate of rectitude, which is not the caſe of man now. No, verily; this is infinitely far from being his preſent ſtate; and therefore, how to reconcile the perfection of theſe laws to the moſt rational ideas of GOD, and the preſent ſtate of man, is an incomprehenſible ſpeculation of infinite conſequence, and of the moſt prodigious difficulty; ſo that the human underſtanding never could have got through it; its utmoſt force could never have ſurmounted it; the whole united world of minds could never have ſolved

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the difficulty, if GOD had not graciouſly given us another guide above reaſon, and the light of nature.

Reaſon cannot give a certain knowledge that GOD has a great regard to his laws, and keenly inſpects whether or no theſe laws are obeyed. The knowledge of this would be a ſtrong inducement to regard his laws; but here reaſon always fails.

Reaſon is defective in a ſecond motive to virtue, it doth not clearly diſcern the preſent pleaſures of virtue, nor ſatisfy us with reſpect to the preſent rewards of virtue.

Reaſon cannot produce in us ſuch a delightful ſenſe of GOD, nor impreſs upon us ſuch a feeling conviction of our momentary dependance upon him, and mighty obligations to him, as ſhall excite us to love him with a lively gratitude, zealouſly ſtrive to promote his glory, and proclaim to the utmoſt of our power the excellency of his perfections.

Reaſon is unable to diſcern the certainty and evidence of a virtuous life: it cannot ſteadily diſcover the beauty and excellency of a virtuous life.

Mere Reaſon cannot inſpire the pleaſures and joys of a virtuous life: it cannot ſupply the pleaſures of a virtuous action: it cannot enable us to enjoy the ſweet pleaſures of reflection, after the performance of a good action: it cannot furniſh the pleaſures of exquiſite fruition in the preſence and love of GOD.

Reaſon can never furniſh the pleaſures of hope, and truſt in GOD for all future times.

Reaſon is unable to exhibit the alluring and inſtructive nature of a virtuous life. A ſhining light inſtructs: an ardent light enflames: a beautiful light perſuades the paſſions of the heart, and excites imitation; but where is ſuch a ſhining, ardent, and beautiful light to be found?

Reaſon is inſufficient to make an high advancement in the power and beauty of virtue. True religion is of a progreſſive nature. Vital virtue reſembles

ſembles the advancing light of the riſing ſun. As the ſun riſes higher and higher towards the meridian, ſo Hervey was ſtill advancing in goodneſs. Internal virtue urged him on by a rational and forcible ſtimulus to a farther growth in knowledge, perfection, and uſefulneſs; but here the powers of unaſſiſted reaſon could do nothing. He, as a virtuous man, improved in the knowledge of GOD and himſelf: he had an ardent zeal to advance in clearer apprehenſions of the infinite perfections of his REDEEMER: his conceptions of the dignity of GOD, and of the powers and affections of his own ſoul became more vivid and diſtinct: his mind was more free from pride and haughtineſs: his reaſon more free from error: his judgment more purged from prejudice, and more correct in its deciſions. But where is the man to be found in the whole world that is capable of theſe noble advancements on the principles of reaſon alone?

Reaſon is unable to produce a fixed adheſion of the will to GOD and virtue: it cannot give us ſtrength and firmneſs in true religion. An adheſion of the will to GOD, is properly the ſtrength of virtue. If reaſon were ſufficient for the happineſs of man, we ſhould find a natural progreſs in the life of virtue; and this adheſion of the will to the goodneſs, rectitude, and beauty of GOD, would grow ſtronger with time, ſo as to bear a proportion with the growing apprehenſion of GOD, and the enlarged views of the human underſtanding. There is a great degree of ſtrength in the union of the will to GOD; and in this union, true virtue conſiſts: but did reaſon alone ever produce it? A ſoul that truly feels it, hopes to have the approbation of GOD before the whole aſſembled world: but reaſon can neither produce, nor cheriſh this hope.

Reaſon cannot excite us to that ſublime virtue which will cauſe a man to ſhine in the perfection of his example. Hervey was a man of true virtue: he proceeded

proceeded to higher degrees of beauty and perfection; he had fewer blemiſhes than other men, and fewer than he himſelf once had; he was more purified from the vices of fleſh and ſpirit: he corrected whatever was amiſs in his temper and conduct: his example was formerly good, but of late years it was much brighter and better; more lovely and inſtructive. This man, of high and delicate virtue, laboured about his example and character*, as a ſkilful painter doth upon a picture, or a ſtatuary on a piece of firſt-rate ſculpture; who, before he finiſhes his piece, ſtrives to give beauty to the whole, and to ſpread a grace over his whole production; but we challenge the whole world to produce one man that hath done this on the mere principles of reaſon.

Reaſon can never advance a man in the eaſe and pleaſure of virtuous action. Hervey, as a man of true virtue, found, to his unſpeakable pleaſure, that he advanced in the eaſe of virtuous action, and that the pleaſure of right conduct was ſtill increaſing. He felt his faculties more and more adapted to actions of generous goodneſs, and the pleaſures of devotion, and ſocial benevolence: by a divine and God-like inſtinct, he proceeded naturally into worthy manners and practices; whilſt every bad man will make a ſwift progreſſive motion into all the pollutions and plagues of vice; but where is the man who, on the principles of mere reaſon, hath purſued virtue and avoided wickedneſs?

Reaſon alone cannot carry any man into ſuch purity of heart as ſhall, at laſt, iſſue in a ſtate of perfection in the full fruition of GOD. The perfection of virtue, in the order and operations of our nobleſt powers, would certainly be the reſult of a rich advance in perfect goodneſs; but here reaſon eternally fails. The human underſtanding, in its preſent ſtate,

* See Grove on the Pleaſure and Beauty of Religion.

is utterly unable to guide us to that perfection of happineſs in GOD, and that rich enjoyment of the ſoul, in all its powers of fruition, which our nature appears to be deſigned for in its original conſtitution. Thus we have ſeen that reaſon is defective in the ſecond motive to virtue; *i. e.* it cannot diſplay, in a convincing manner, the preſent pleaſures of virtue and obedience to GOD.

Reaſon is defective in a third motive to virtue: it cannot give us a clear and ſtriking view of future rewards and pleaſures, to repay us for all preſent diſadvantages and hardſhips we ſuffer for the ſake of GOD and vital virtue.

Reaſon is defective in a fourth motive to virtue; *i. e.* it cannot diſcover, in a clear and forcible manner, thoſe preſent pains and horrors which are always the reſult of vicious actions; nor, fifthly, can reaſon diſcover thoſe terrible future puniſhments which GOD will certainly execute on all reſolute and determined rebels againſt his government.

Reaſon is defective in a ſixth motive to virtue: it cannot ſhew us one example of ſpotleſs virtue in the whole world. *Præcepta docent, exempla movent.* Precepts teach, examples move to action. Laws and precepts only inſtruct us what is to be done; but reaſon can neither furniſh precepts nor examples to excite one man to vital virtue.

Reaſon is defective in a ſeventh motive and means to virtue; *i. e.* it cannot diſcover the leaſt aſſiſtance from GOD for the great work of devotion or benevolence to mankind.

Reaſon cannot diſcover any aſſiſtance of the Spirit of GOD, to illuminate the underſtanding, to diſcern the divine perfections, and our duty and happineſs.

Reaſon can diſcover no help of the Holy Spirit, to give us a ſavoury taſte for all the truths of the Goſpel, with a lively ſenſe of all Goſpel motives.

Reaſon

Reaſon can never diſcover the power of divine grace, to ſuppreſs all indifference of heart to GOD, and all inclinations to vice and wickedneſs.

Reaſon can never diſcover the Holy Spirit working in us a willingneſs and readineſs to all manner of duties.

Reaſon can never diſcover the Holy Spirit as enlivening all graces into pleaſing exerciſes.

Reaſon can never diſcover the Holy Spirit as diſplaying all the motives to univerſal holineſs.

Reaſon can never diſcover the Holy Spirit as ſtrengthening the ſoul in its powers and paſſions, to comply with every motive that GOD has propoſed.

Thus far we have ſhewn the utter inſufficiency of reaſon to make proper diſcoveries of GOD, and his infinite perfections; to ſhew the ſupreme good or happineſs of man; to diſcover a perfect rule of morality, or plan of ſound virtue and morals; and to diſcern the moſt powerful motives to virtue and godlineſs.

We now proceed to ſhew that reaſon cannot diſcover the pardon of ſin; the refinement of the ſoul by ſanctification; ſupport under the troubles of life, and conſolation againſt the fears of death.

Reaſon is inſufficient to diſcover the pardon of ſin. The clear and determinate idea of pardon, is this: that it is a voluntary and free act of grace, which remits the puniſhment, and releaſes the ſinner from that vengeance he juſtly deſerved, and which the Lawgiver might juſtly have inflicted on him. So that upon the whole, pardon includes four ideas, a total ſuppreſſion of all deſires to puniſh—a kind diſpoſition to do the ſinner good—a ſolemn aſſurance of hearty reconciliation—admiſſion into full confidence with GOD. Pardon of ſin is the life of religion, and without this no religion can exiſt.

Reaſon cannot diſcern the eſtimate which GOD has made of the firſt act of ſin; nor can it intimate the

way in which GOD would be propitious to a rebel. It is unable to discern GOD inviting men to repentance; nor can it discover any command of GOD to repent. It cannot discover one sinner pardoned from the beginning of the world to this very moment. It is unable to discern the great design of GOD's patience towards a wicked world for thousands of years. This is an incomprehensible conduct in GOD, which no sagacity of man can account for or solve.

Reason is insufficient to shew us any happy soul's bursting into songs of praise for pardon from GOD as a merciful being.

Reason can discover no holy and spiritual worship appointed by GOD for any of his rebellious creatures; nor does it assure us that any worship will be acceptable to him: no worship is commanded by GOD on the foot of reason. This is an awful thought; *i. e.* that GOD commands no man to worship; nor by the light of reason doth he exhort or command any man to repent and to turn to GOD.

Reason can never discover one purpose in the heart of GOD, nor one promise in the mouth of GOD, nor one action in the conduct of GOD, that gives a sure and certain indication of the pardon of a single sin; much less can it discover ten thousand promises and actions flowing from the gracious nature of GOD in streams of light and love upon lost rebels.

Reason cannot discover one name belonging to GOD that inspires a solid hope of pardon. It can never discern one perfection in GOD that can pardon: it cannot possibly see the harmony of justice and mercy in the pardon of one sin in the whole world. The united reason and wisdom of all mankind, can never discover how justice and mercy may be shewn at the same time to a criminal in civil government, much less in the government of GOD. This thought deserves to be urged to the utmost extent.

Reason

Reaſon is not in the leaſt able to diſcern a ſuitable proviſion for a divine and infinite Governor, to the end that he may pardon ſin with honour to his moral character and laws. It can diſcern no ranſom paid to a divine and infinite Conqueror: no ſacrifice to a divine and injured Monarch: no ſatisfaction to a divine and infinite Judge.

Reaſon can diſcover no able friend to us who could, by the diſpoſitions of his heart, and by his actions and ſufferings, provide for the meridian glory of divine juſtice, as making laws; as rewarding obedience to laws; as puniſhing the violation of laws in the moſt juſt and impartial manner; and this friend freely obeying all the righteous commands, and bearing all the righteous curſes of the law which it otherwiſe required of us, in order to eſcape puniſhment, and have a right to eternal happineſs in GOD. Concerning all this, reaſon is at an utter and eternal loſs.

Reaſon cannot diſcover one man ſent by GOD to proclaim a word of pardon to a guilty world: not any ſet of men, nor ſo much as one man, can be diſcovered by reaſon, as ſent with a commiſſion from GOD, and ſealed with a broad ſeal of heaven, to proclaim a ſingle hint of pardon to a guilty world, or to any individual on earth, through thouſands of years. We defy all mankind to deny this, and prove the contrary. The human underſtanding is not able to diſcover GOD iſſuing out any commands to rebels, to forgive the crimes they commit againſt each other. No man, by the exerciſe of reaſon alone, can diſcern that GOD has ordered him to forgive his fellow creatures their offences: no, not in one ſingle inſtance through the whole world. Ignorance of the pardoning mercy of GOD, and having no command from GOD to forgive each other, was the blameleſs occaſion of producing the oppoſite ſpirit in the Pagan world. They knew not GOD's mercy; they knew not any command to forgive: the deſperate depravity

of the human heart took occaſion from this to exert the ſpirit of revenge in every mode of operation, and thus they reſemble the moſt malignant devils.

Reaſon is utterly inſufficient to ſuppreſs vicious inclinations, and to root them out of the heart, or to refine and purify the ſoul by powerful and effectual holineſs. How blind was the Heathen world; how dark their wiſeſt philoſophers; how childiſh and ſilly are all the beſt means they preſcribed. Plato bids you purify your ſouls by muſic and mathematics. Can muſic charm away the luſt of the fleſh? Can Euclid's Elements ſubdue your pride? purge out impurity, raſh anger, malice, and covetouſneſs?

Reaſon cannot produce thoſe excellent qualities in the ſoul which are neceſſary for a life of virtue and holineſs.

Reaſon cannot diſcover the true ſource of holineſs, nor the foundation on which it is enjoyed; *i. e.* an union of heart with GOD, and a new conſtitution of ſoul flowing entirely from the grace of CHRIST. A ſufficiency of ſtrength and light from GOD is abſolutely neceſſary for a life of holineſs towards GOD, and a conformity to his moral perfections. To be like GOD in wiſdom, a man muſt be made wiſe: to reſemble his goodneſs, a man muſt be made good at heart: to bear the likeneſs of his holineſs, a man muſt be refined in the temper of his ſoul: to reſemble GOD's juſtice and truth, a man muſt be impreſſed with the ſenſe of the beauty of juſtice, and be filled with ſincerity and integrity of heart. But did mere reaſon ever produce theſe charming qualities? Where is the man to be found? In what age or in what country did he live, that performed all this by the power of reaſon alone? A cordial peace and friendſhip with GOD is abſolutely neceſſary to a life of vital virtue and holineſs. Nothing leſs than a powerful ſenſe of peace with GOD can produce an earneſt deſire after a reſemblance to GOD: but here reaſon, with

with all its united powers, utterly fails. A lively hope of being happy in the preſence of GOD to eternity, is eſſentially neceſſary to a life of genuine virtue and holineſs in the preſent world.

Without this vigorous hope, no man on earth will ever put himſelf to the expence of practiſing univerſal virtue, or a love to GOD and all mankind. And where is this man to be found, who ever purſued univerſal virtue on the principles of reaſon alone? Where was he born? Where was he educated? Where did he live? No anſwer can be given. Our infidels are ſtruck dumb for ever. They cannot, if the life of their ſoul depended upon it, give us a ſatisfying anſwer to theſe queſtions; conſequently the ſcheme of their infidelity is ruined for ever, and if they had any moral honeſty, or juſtice, and truth in their hearts, they would confeſs it before the whole world.

For a rational creature in his preſent ſtate, and with all the awful imperfections of his internal character, to look for an eternity of happineſs in GOD, *is to look very high indeed.* It is to form very grand conceptions, and moſt exalted hopes; and it is demonſtrably certain, that no man in the world will go to the expence of denying all his vile appetites after preſent good, without a ſtrong ſenſation of viſible and eternal good to reward him for his ſelf-denial, and the reſolute practice of virtue.

Now I aſk again, Where is the man to be found, that has preſerved in his boſom an high hope of the eternal fruition of GOD, as the ſupreme good, and on this principle alone has denied every bad appetite, every polluted paſſion, every impure inclination, every vicious taſte, and has exerted all his powers in love to GOD and to all mankind? There is no ſuch man to be found in the whole world; he is yet to be born.

We

We repeat it again, that reaſon cannot produce and cheriſh any of thoſe noble principles in the ſoul which are neceſſary for a life of virtue and holineſs.

A vigorous bent of the mind, or a powerful and ardent inclination and propenſity of the heart to virtue, is neceſſary to the practice of virtue; but here reaſon utterly fails.

All mankind have an actual bent of heart to moral evil, or a propenſity to vice and wickedneſs: it is neceſſary to the end that a man may be virtuous, that his inclinations for good be as lively and forcible for virtue, as the heart of a wicked man is to vice; as an hungry man longs for bread; as a thirſty man eagerly deſires to drink; as the hart panteth after the water brooks; as the ambitious man longs for honour; as the covetous man loves gold; as the ſenſual profligate purſues pleaſure; as a man of ſcience and taſte eagerly ſeeks knowledge: ſo it is equally requiſite that a man of virtue ſhould poſſeſs an irreſiſtible impulſe to every branch of virtue, and an inceſſant thirſt after univerſal holineſs. This conſtitution of ſoul on the principles of reaſon is not to be found in the whole world.

Reaſon cannot ſupport us under the troubles and bitter afflictions of life. It is utterly inſufficient to give us a lively apprehenſion, and a ſtrong conception of the weight and worth of eternal good. It cannot inſpire the leaſt ſenſe of the ſweetneſs and ſolidity of inviſible things: it knows nothing of the reality and beauty of the perfections of GOD, and his being preſent with us at all times, in all places, and in all conditions.

Reaſon can give no relief to the mind in pinching and critical times of diſtreſs. It cannot diſcover any certain ſupplies in want, nor diſcern GOD's providence taking ſpecial notice of any one of the human race, having a care for ſparrows, and numbering the hairs of our head.

Reaſon

Reaſon knows not that there is any one man in our world whom GOD will vouchſafe to call his friend; nor can it diſcern any promiſe that GOD has made to the human race. Not the utmoſt exertion of reaſon can tell us that GOD has ever made one promiſe, or ever will to eternity: it knows not that GOD has any people on earth or in heaven.

Reaſon knows not the Son of GOD: it cannot form one thought of him, nor tell us that GOD has a Son. It is totally blind concerning a SAVIOUR.

Reaſon knows not the Spirit of GOD, or that GOD's Spirit has any exiſtence: all eternity is in horrid darkneſs, even the blackneſs of darkneſs.

Reaſon knows not a word of heaven: an eternal heaven, with all its pleaſures and fulneſs of joy, is totally unknown.

Reaſon is quite blind concerning GOD's kingdom in our world, or in the world to come: it is totally ignorant of all GOD's ſalvations of every kind: it has no aſſurance of intereſt in GOD. It has no diſcernment of GOD's ſpecial favour, or experience of his faithfulneſs in the leaſt: it knows of no ſweetneſs in GOD our SAVIOUR and REDEEMER.

Reaſon cries if the ſweetneſs of the world is loſt, all is loſt to me for ever: it knows not that there is one drop of love in GOD for an immortal ſoul to eternity.

Reaſon is blind concerning the true uſefulneſs of afflictions: it knows not the ſolid good which ſprings up out of the trials, troubles, and diſtreſſes of life: it cannot diſcern their uſe to the ſouls of men, nor make all afflictions work for our preſent and eternal good.

Reaſon knowsnot a word or a ſyllable of any fear—not from the voice of GOD: it is totally at a loſs as to all the final iſſues of our affairs with GOD at death: it is totally ignorant of all notices of GOD's oath,

life,

life, ſoul, arm, and conſolations pledged to one ſinner in all the world.

Reaſon knows nothing of the appearances of GOD in our favour; nothing of the laſt ſtate of the univerſe; nothing of his free interpoſitions for our good, either for time or for eternity; all is dark, dark as death.

Reaſon is inſufficient to ſupport us in the proſpects and terrors of death. Let us take four diſtinct views of death.

1ſt. Conſider it as your leaving this world, and all things in it for ever.

2d. Conſider death as the awful time when your whole internal character ſhall be declared by GOD himſelf, and your ſtate ſhall be ſealed and fixed for eternity.

3d. View death as turning the body to corruption and rottenneſs, and reducing it to the duſt from whence it was taken.

4th. View death as an entrance upon a new world, and a new manner of exiſting, thinking, and acting, in a diſembodied ſtate.

Reaſon is inſufficient to give us any ſtrong *conſolations* againſt the *terror* of death.

Reaſon in guilty man will awfully declare that GOD will forſake us in our moſt grievous dying agonies.

Reaſon cannot look upon GOD as a merciful Father, nor can it truſt in his infinite goodneſs to ſupport us.

Reaſon knows nothing at all of the ſufferings and death of our LORD JESUS CHRIST: it is totally ignorant of the infinite and eternal merit of his obedience and blood.

Reaſon knows nothing at all of our LORD JESUS CHRIST as dead in his grave, to make it a ſafe reſting place for all his followers.

Reaſon

Reaſon is totally ignorant of the reſurrection of CHRIST, and has no idea of the victory of JESUS over death, and ſin, and the grave.

Reaſon is totally ignorant of the aſcenſion of JESUS into heaven, and his amazing triumph over all his enemies, with the honours that he enjoys at GOD's right hand.

Reaſon cannot ſtart one thought of our vital union with CHRIST by his eternal love; the new and divine nature in the ſoul; the omnipotence of his arm, and his HOLY SPIRIT, as the firſt fruits of our bleſſed immortality. Here reaſon utterly fails. The human underſtanding cannot diſcern that death will deliver us from all temporal evils which we daily ſuffer from a body liable to a thouſand diſeaſes, from vile enemies, falſe friends, loſſes of temporal good, pinches and trials in Providence, critical times of diſtreſs, and cruel ſuſpicions of GOD's favour to our ſouls.

Reaſon cannot diſcern that death ſhall deliver us from all ſin, which we ſee raging and reigning all over the world in the bodies, and ſouls, and lives, of millions of mankind; and likewiſe from the horrid power and deceit of internal depravity. Here reaſon utterly fails.

The human underſtanding, without revelation, knows nothing at all of the glory and happineſs of our ſouls, the firſt moment of their departure out of the body from darkneſs to light, from corruption to purity, from conflict to triumph, from weakneſs to ſtrength, from bondage to liberty, from enemies to friends, from doubts to full aſſurance, from ſorrows to joys, from groans to hallelujahs, in the preſence of GOD. Here reaſon appears utterly inſufficient.

Reaſon knows not one ſyllable of the glorious and aſtoniſhing reſurrection of the body, and the ſweet meeting of body and ſoul before GOD. All the Greek and Roman philoſophers, who lived after the reſurrection was publiſhed by the apoſtles, looked

upon the doctrine of the reſurrection with ſcorn and diſdain: and even at Athens, the ſeat of philoſophy and ſcience, they treated Paul as a babbling fellow for preaching JESUS and the reſurrection of the dead.

Reaſon alone is entirely ignorant of the utter deſtruction of death, ſin and pain, ſorrow and ſadneſs, dark nights and diſmal temptations, with the eternal and moſt bleſſed life which true Chriſtians ſhall enjoy both in ſoul and body after their reſurrection.

Hervey ſaw as clearly as any man in the world, the utter inſufficiency of reaſon to diſcover the natural and moral attributes of GOD, the ſupreme happineſs of man, a ſyſtem of univerſal virtue, or a plan of perfect morals, without redundancy, error, or defect. He knew the inſufficiency of reaſon to diſcover the moſt pungent motives to virtue, ariſing from the immediate preſence of GOD; the preſent rewards and pleaſures of virtue; the future rewards of virtue; the preſent puniſhments of vice; the future puniſhments of vice; the beautiful examples of virtue; the rich aſſiſtances to virtue, or the powerful ſuccours of divine grace. He clearly ſaw the inſufficiency of reaſon to diſcover the pardon of ſin, the purification of the heart, and the advancement of the ſoul in virtue and holineſs. He knew the inſufficiency of reaſon to ſupport us under the troubles of life and the terrors of death.

From a pungent conviction of the truth of all theſe particulars, he clearly ſaw the neceſſity of divine revelation to lead him into the true knowledge of GOD, and final happineſs in the fruition of GOD. This endeared revelation to his inmoſt ſoul; and no man in the whole world had a higher value for the Bible than himſelf. He had thoughts for ſeveral years before he died, of writing a Series of Letters on the Fulfilment of Prophecies, with reſpect to the Four Univerſal Monarchies; the Diſperſion of the Jews; the Riſe and Progreſs of Popery, and the

the Great MESSIAH. Nothing but the feebleneſs of his conſtitution, his other avocations, and his want of a free flow of ſpirits, prevented our enjoyment of this rich treaſure, which would have been an high entertainment of eloquence and divinity united, to the pious and ingenuous part of the Chriſtian world. He entered with ardour into the nature of inſpiration: he ſaw GOD take the ſouls of the ſacred penmen into his own hands, and infuſe his own thoughts, ideas, and images, into their underſtandings. He ſaw GOD's Spirit giving them direction in all matters of fact, firing their imaginations, elevating their conceptions, inflaming their paſſions, in all the pſalms and devotional exerciſes of the Bible. He ſaw GOD communicating his underſtanding to all the prophets, to enable them to foretel ten thouſand future events; to diſcover ſublime doctrines; to denounce the moſt awful threatenings, and to declare the richeſt promiſes which were hid in GOD from eternal ages. He ſaw the broad ſeal of omnipotence in the miraculous operations, confirming the truth of all theſe diſcoveries. He ſaw the holineſs of the penmen; and in the light of eternity, he ſaw the divine character of the Son of GOD, the great Founder of the Chriſtian religion. He ſaw the omnipreſent Spirit of GOD go forth in the name of CHRIST, and enlightening the underſtandings, and converting thouſands and millions to the reſemblance and fruition of GOD in JESUS CHRIST.

With all theſe facts and objects darting upon his mental eye, he ſat down with the utmoſt ſerioufneſs, with the moſt honeſt impartiality, and the moſt lively gratitude, to ſearch into the genuine ſenſe and meaning of the Holy Scriptures.

Hervey did not come with a proud underſtanding to the Bible, to teach GOD what He ought to ſay, or how He ought to ſpeak: he had no ſcheme of pre-conceived notions to put upon the word of GOD, prior to his approach to the Sacred Scrip-

tures. He was ſenſible of the weakneſs of the underſtanding to receive truth, to diſcern truth, to retain truth: he was ſenſible of the weakneſs and wickedneſs of the human will, that as it was weak, it could not chooſe CHRIST; that as it was wicked, it would moſt certainly refuſe him. He knew the pollution of the human imagination, and that every thought of man's heart was only evil all the day, Heb. Gen. vi. 5. He knew the deſperate fury of the human paſſions againſt GOD, and their violent oppoſition to the method of juſtification by the righteouſneſs of CHRIST. He knew the weakneſs of the human memory to recollect truth, and its proneneſs to be a repoſitory for traſh and uncleanneſs. He knew the guiltineſs of the human conſcience, and how full it was loaded with offences againſt GOD. He knew the depravity of man's genius and taſte, and what a reliſh human nature had for all the diſpoſitions of the beaſt and the devil.

With theſe convictions full in his eye, and felt to the very depth of his ſoul, he came to the Bible to be taught the whole counſel of GOD; as dark, to be enlightened; as ſtubborn, to be made willing; as filthy, to be purified; as turbulent, to be humbled in the duſt; as full of traſh, to be cleanſed from all iniquity; as guilty, to be pardoned; as an unclean and groveling creature, to be elevated and refined.

With theſe ſentiments and feelings of ſoul he came to the Bible. He was ſtedfaſtly governed by theſe immortal principles and rules in his interpretation of Scripture. He aſſigned no irrational or abſurd ſenſe to the word of GOD: he never fixed any meaning to the Scripture which was contrary to ſound reaſon, or was an outrage upon common ſenſe.

When he attempted to judge of any divine ſubject by reaſon, he took care that they were ſuch ſubjects as were within the ſphere of reaſon.

He ſubmitted his reaſon humbly to divine revelation in all truths and diſcoveries of GOD, which reaſon could never attain.

He

He offered no violence or outrage to the language of Scripture, nor gave evaſive explanations of it on ſuch ſubjects as are not branches of natural religion.

He diſtinguiſhed well between the principles of natural religion, and the principles of revealed religion, although the former are contained in the Bible in their utmoſt perfection, as well as the latter in their brighteſt beauty.

He obſerved the real intention and deſign of the divine writers; and he took the words and expreſſions of Scripture in their proper connection and meaning.

He allowed every word of Scripture its obvious and proper ſenſe; that is, the natural ſenſe which Scripture conveys.

He compared the word of GOD with itſelf: he collected the ſeveral parts of Scripture on the ſame ſubjects, and on the ſame view. By this means he had the moſt ſtriking evidence of every doctrine, bleſſing, and precept, ſet before his eyes in the moſt attractive light; and his views of the beauty of truth were of unſpeakable uſe and pleaſure to his ſoul.

With theſe convictions, deep in his conſcience, and theſe modeſt diſpoſitions of mind, and with theſe principles and rules in his underſtanding, he proceeded to conſider the Scriptural idea of the character of GOD; the revealed account of the unity of GOD; the diſcovery of a plurality of agents in the undivided being of GOD, ariſing from the Hebrew plurals of the Old Teſtament, and the diſcoveries of three ſacred agents in the works of creation, in the works of providence, in the production of miracles, and in the higheſt work of all, the work of ſalvation.

The SCRIPTURE IDEA of GOD; or a conciſe VIEW of the DIVINE Perfections.

It is certain, by the light of nature, that there is a GOD; and it is certain that this GOD can be but one; He is an infinite, eternal, unchangeable, independent,

pendent, and neceſſarily exiſtent Being, every where preſent; the Creator, Preſerver, and Governor of all things; infinite in wiſdom, power, holineſs, juſtice, goodneſs and truth.

The Scripture wholly agrees with the light of reaſon, in the notion it gives us of one that is really, truly, and properly GOD. An account of this, I ſhall give in the words of a great writer*, not being able to expreſs myſelf better, or more, according to my own mind. "If we trace (ſays he) this matter through the Old Teſtament, we ſhall find that the Scripture notion of a perſon that is truly GOD, and ſhould be received as ſuch, includes in it

POWER AND MIGHT IRRESISTIBLE."

O LORD JEHOVAH, what GOD is there in heaven or in earth, that can do according to thy works, and according to thy might, Deut. iii. 24.

JEHOVAH, your GOD, is among you, a mighty GOD and terrible, Deut. vii. 1.

JEHOVAH, your GOD, is a GOD of gods, and a LORD of lords; a great GOD, a mighty and terrible, Deut. x. 17.

Thine, O JEHOVAH, is the greatneſs, and the power, and the glory, and the victory, and the majeſty, 1 Chron. xxix. 11.

He is wiſe in heart, and mighty in ſtrength; who hath hardened himſelf againſt him and proſpered? Job ix. 4.

With Him is ſtrength and wiſdom, Job xii. 13.

I know that thou canſt do every thing, Job xlii. 2.

In the LORD is everlaſting ſtrength, Iſa. xxvi. 5.

GOD, even JEHOVAH, that created the heavens, and ſtretched them out; He that ſpread forth the earth, and what comes out of it; He that gives breath to the people upon it, and ſpirit to them that walk therein, Iſa. xlii. 5.

* Dr. Waterland in his Sermon's on CHRIST's Divinity.

PERFECT

PERFECT KNOWLEDGE AND CONSUMMATE WISDOM.

He that is perfect in knowledge, is with thee, Job xxxvi. 4.

Dost thou know the wondrous works of Him that is perfect in knowledge? Job xxxvii. 16.

Blessed be the name of GOD, for wisdom and might are his, Dan. ii. 20.

ETERNITY.

Thy throne is established of old from everlasting, Psa. xciii. 2.

GOD is great; neither can the number of his years be searched out, Job xxxvi. 26.

The eternal GOD, Deut. xxxiii. 27.

JEHOVAH, the everlasting GOD, Gen. xxi. 33.

Holy One, who inhabits eternity, Isa. lvii. 15.

IMMUTABILITY.

I am JEHOVAH: I change not, Mal. iii. 16.

OMNIPRESENCE.

Whither shall I go from thy Spirit; whether shall I fly from thy presence? Psa. cxxxix. 7.

Am I a GOD at hand, saith the LORD, and not a GOD afar off? Can any hide himself in secret places that I shall not see him, saith the LORD? Do not I fill heaven and earth, saith the LORD? Jer. xxiii. 23, 24.

CREATIVE POWERS.

Job xxvi. xxxvii. xxxviii. xxxix. xl. xli. throughout.

O JEHOVAH, thou art GOD alone, 2 Kings xix. 15.

I am JEHOVAH, that makes all things, Isa. xliv. 24.

I am He who laid the foundation of the earth, Isa. xlviii. 12, 13.

JEHOVAH! He is the true GOD: He is the living GOD: has made the earth by his power, Jer. x. 10, 12.

SUPREMACY, INDEPENDENCE, AND NECESSARY EXISTENCE.

GOD said, I AM that I AM, Exod. iii. 14.

These are the distinguishing characters, under which

which GOD was pleaſed to make himſelf known; and it is upon theſe accounts, that he, in oppoſition to all other gods, claims to be received and honoured as God. Theſe are therefore what make up the Scripture idea of a perſon who is truly, really, and properly God. And if the Scripture has informed us what properties, attributes, and perfections muſt be ſuppoſed to meet in one, that is truly and properly GOD, our own reaſon muſt tell us, that theſe attributes, properties, and perfections, muſt have a ſubject, and this ſubject we call ſubſtance; and therefore the Scripture notion of GOD is, that of an eternal, immutable, omniſcient, omnipreſent, almighty ſubſtance. If it be pretended that theſe are the characters of a Supreme GOD only, and not of every perſon that is true God, I anſwer, that ſupremacy (*negatively conſidered, in oppoſition to any ſuperior nature) is one of the characters belonging to any perſon that is truly God, as much as omnipotence, omniſcience, or any other; and conſequently he is not truly God in the Scripture notion of GOD, who is not Supreme GOD.

This is the true notion of GOD, which may be drawn from the writings of the Old Teſtament, and the ſame runs through thoſe of the New.

The SCRIPTURE NOTION of the DIVINE UNITY †.

As natural reaſon aſſures us, that there can be but one abſolutely infinite being, ſo the Scripture eſtabliſhes the unity of GOD, in the fulleſt and ſtrongeſt manner. This, Moſes proclaimed in the ears of Iſrael ‡: "Hear O Iſrael, JEHOVAH our GOD is one JEHOVAH;" and that there can be but one true GOD, the Moſt High Himſelf has aſſured us, ſpeaking thus by the prophet Iſaiah §: "I (JEHOVAH of Hoſts) am the firſt and I am the laſt, and beſides me there is no GOD: there

* I ſay, negatively; becauſe poſitive ſupremacy over others, could not commence till the creation.

† See Dr. Abraham Taylor on the Trinity.

‡ Deut. vi. 4. § Iſai xlv. 6, 8.

is no GOD beſides me; I know not any." CHRIST acknowledged, that the ſcribe anſwered diſcreetly, when he ſaid*, "There is one GOD, and there is none but He." The apoſtle Paul has declared †, "There is one GOD." And not to multiply quotations in ſo plain a matter, the apoſtle James repreſents this truth to be too clear to be denied by the devils; for he thus ſpeaks to ſuch as vainly pretended to faith without good works‡. "Thou believeſt that there is one GOD; thou doſt well: the devils alſo believe and tremble."

Theſe declarations of the unity of GOD, effectually guard againſt all inferior ſubordinate gods, and effectually exclude all creatures from having divine honour aſcribed to them. None that are not gods by nature can be eſteemed truly and properly Gods. The apoſtle Paul tells the Galatian converts, that they were entirely ignorant of the true GOD, while they worſhipped ſuch as by nature were no Gods. "Then when you knew not GOD, you did ſervice to them which by nature are no gods." None can be true God, in a Scripture ſenſe, but one infinitely perfect Being, who is GOD by nature, or neceſſarily exiſtent.

A VIEW of the PLURALITY of PERSONS in the ETERNAL GODHEAD, from the Hebrew Bible.

I. אלהים GODS; Thirty-two times in Geneſis i.—Five hundred times in the Five Books of Moſes.

Why does Moſes uſe the plural five hundred times, when there is a ſingular noun אלוה.

INSTANCES OF A PLURAL NOUN, AND PLURAL ADJECTIVE.

II. אלהים קרבים GODS nigh, Deut. iv. 7.

III. אלהים חיים Living GODS, Deut. v. 26.

* Mark xii. 32. † 1 Tim. ii. 5.
‡ James ii. 19. § Gal. iv. 8.

IV. אלהים חיים Living Gods, 1 Sam. xvii. 26.

V. אלהים חיים Living Gods, verse 36.

VI. הוא אלהים חיים He is the living Gods, Jer. x. 10

VII. אלהים קדשים הוא The Holy Gods is He, Josh. xxiv. 19.

VIII. אלהים אדירים Illustrious Gods, 1 Sam. iv. 8.

IX. אלהים שפטים בארץ Gods judging in the earth, Psal. lviii. 11.

X. קדישי עליונין The Holy Supreme Ones, Dan. vii. 18.

Instances of the Plural Noun and Plural Verb.

XI. נעשה אדם Let us make man, Gen. i. 26.

XII. נרדה ונבלה Let us go down, and let us confound their language, Gen. ii. 7.

XIII. התעו אתי אלהים Gods caused me to wander, Gen. xx. 13.

XIV. ולא נתנו אלהים And Gods suffered not, Gen. xxxi. 7.

XV. נגלו אליו אלהים Gods appeared to him, Gen. xxxv. 7.

XVI. אלהים ישפטו Gods judge, Gen. xxxi. 53.

XVII. הלכו אלהים לפדות Gods went to redeem, 2 Sam. vii. 23.

Instances of the Plural Pronoun belonging to the supreme God.

XVIII. כאחד ממנו The man is become as one of us, Gen. iii. 22.

XIX. ומי ילך לנו And who will go for us, Isa. vi. 8.

XX. ויגידו לנו Shew us what shall happen, Isa. xli. 22.

INSTANCES OF A DIVINE PERSON APPEARING IN THE CHARACTER OF A MESSENGER.

XXI. מלאך יהוה The Meſſenger of JEHOVAH, Gen. xvi. 7.

The Meſſenger who appeared to Hagar was JEHOVAH, as appears from verſe 13.

שם יהוה הדבר אליה.

The name of JEHOVAH *who ſpake* to her.

XXII. וירא אליו יהוה JEHOVAH in the character of a Meſſenger converſed with Abraham, Gen. xviii. 1, 2.

It is evident that CHRIST was one of the three men.

XXIII. ויקרא אליו מלאך יהוה—ויאמר בי נשבעתי נאם יהוה.

JEHOVAH in the character of a Meſſenger, ſwore an oath to Abraham, Gen. xxii. 11, 12.

XXIV. &c. המלאך הגואל The Meſſenger that redeemed me from all evil, bleſs the lads, Gen. xlviii. 16.

XXV. וירא מלאך יהוה אליו—ויקרא אליו אלהים The Meſſenger of JEHOVAH appeared unto Moſes—GOD called to him out of the buſh, Exod. iii. 2, 4.

XXVI. שמי בקרבו The Meſſenger, to whom pay obedience for my name is in him, Exod. xxiii. 20, 21.

XXVII. העברתי מעליך עונך A Meſſenger ſays to Joſhua, "I have removed thy iniquity from thee," Zech. iii. 4.

MISCELLANEOUS PROOFS OF A PLURALITY IN THE GODHEAD.

XXVIII. ויהוה המטיר—מאת יהוה JEHOVAH rained on Sodom from JEHOVAH, Gen. xix. 24.

XXIX. קדשים The HOLY ONES; unto which of the Holy Ones wilt thou turn, Job v. 1.

XXX. ודעת קדשים And the knowledge of the Holy Ones, Prov. ix. 10.

XXXI. ודעת קדשים And the knowledge of the Holy Ones, Prov. xxx. 3.

XXXII. קדשים The Holy Ones, Hoſ. xi. 9.

XXXIII. קדשין The Holy Ones, Dan. iv. 13, 17.

XXXIV. קדוש קדוש קדוש Holy, Holy, Holy, Iſai. vi. 3.

XXXV. גבהים HIGHER ONES, Eccle. v. 7.

XXXVI. וזכר את בוראיך And remember thy CREATORS, Eccle. xii. 1.

XXXVII. איה אלוה עשי Where is GOD my MAKERS, Job xxxv. 10.

XXXVIII. כסאך אלהים Thy throne, O GOD, Pſal. xlv. 7.—Verſe 8. משחך אלהים אלהיך O GOD, thy GOD hath anointed thee.

XXXIX. ישמח ישראל בעשיו Let Iſrael rejoice in his MAKERS, Pſalm cxlix. 2.

XL. ואם אדונים אני איה מוראי If I am LORDS where is my fear, Mal. i. 6.

XLI. בעליך עשיך Thy MAKERS—thy Huſband, Iſai. liv. 5.

XLII. יבעלוך בניך Thy MAKERS ſhall marry thee, Iſai. lxii. 5.

XLIII. יהוה צדקנו JEHOVAH our righteouſneſs. JEHOVAH will raiſe the Branch JEHOVAH, Jer. xxiii. 6.

XLIV. עירין The WATCHERS, Dan. iv. 13. 17.

XLV. אלהא עליא—העדיו The Moſt High GOD —THEY took away, Dan. v. 18, 20.

XLVI. והושעתים ביהוה אלהיכם JEHOVAH ſays, I will ſave them by JEHOVAH their GOD, Hoſ. i. 7.

SCRIPTURE REPRESENTATION of THREE PERSONS in the DIVINE NATURE.

PRELIMINARY DEFINITIONS.

A Perſon is ſomething intelligent, in oppoſition to the brutal creation.

A Perſon is ſomething which is the ſubject of intelligence, having diſtinctive characters of *I*, *Thou*, *He*,

He, not divided, nor diſtinguiſhed into more intelligent agents, capable of the ſame character.

The Trinity is not a ſingle Perſon, becauſe diſtinguiſhed into more intelligent agents than one. See Dr. Waterland's Second Defence, pages 370, 371.

A BEING is one ſeparate divided ſubſtance, divided from all other beings.

The DIVINE BEING is the one infinite divine nature.

A DIVINE PERSON is one ſingle ſubſiſtent in that being or ſubſtance, the Godhead.

Thoſe that deny the true and proper Deity of JESUS CHRIST, plainly and flatly deny that two perſons can be one neceſſary being or ſubſtance. Dr. Waterland's Second Defence, page 437.

"They ſay two perſons cannot be one being, page 438.

"Two perſons cannot be one neceſſary exiſting ſubſtance."

I. CREATION proves a TRINITY.

1. In the beginning GOD created the heavens and the earth, Gen. i. 1.

2. All things were made by JESUS CHRIST, Eph. iii. 9.

LORD, Thou art GOD, which haſt made heaven and earth, Acts iv. 24.

All things were made by CHRIST: without Him no one thing, John i. 3.

For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones or dominions, or principalities, or powers, all things were created by him, and for him, Col. i. 16.

3. The SPIRIT of GOD moved on the face of the waters, Gen. i. 2.

By his SPIRIT he garniſhed the heavens, and all the hoſt of them; by the breath or ſpirit of his mouth, Job xxvi. 13.

II. The

II. The Creation of Man.

Let Us make man, Gen. i. 26.

Thy Maker is thy Husband, Isa. liv. 5.

Let us kneel before our Maker, Psal. xcv. 6.

The Spirit of God has made me, and the breath of the Almighty hath given me life, Job xxxiii. 4.

III. The Deliverance of the Israelites out of Egypt, by

1. Jehovah the Father, whose mercies, &c. Psal. lxii. 12.

2. The Angel of his Presence, who saved—redeemed—bare them. Isa. lxiii. 9.

3. The Spirit led them on—caused them to rest, ver. 10, 11, 14.

IV. The Covenant of Grace.

The Father made the covenant.

The Son is the Surety, Mediator, and Messenger.

The Spirit of God stands by as a witness, to see all the articles agreed upon and performed on each side.

The Father's part in the covenant was to fill it with all blessings, Eph. i. 4.

The Son's part was to receive all the blessings, and keep them. Psa. lxviii. 18. Thou hast received gifts for men. Col. ii. 3. In whom are hid all the treasures of wisdom and knowledge. Col. i. 19. For it pleased the sacred Three, that in him should all fulness dwell*.

The Spirit's part is to apply all the blessings to elect souls. He shall take of mine, and shall shew it unto you, John xvi. 15.

For I am with you, saith the Lord of Hosts, with the word by whom I covenanted with you, when ye came out of Egypt; so my Spirit is standing among you, Hag. ii. 4, 5.

* See Dr. Gill's Body of Divinity, Vol. I. page 231.

V. The

V. The Oeconomy of Salvation.

1. The God and Father of Christ elects men, and blesses them; predestinates and adopts them into his family, Eph. i. 5, 6.

2. The Son of God is the Author of Redemption by his blood, Eph. i. 7. Rev. v. 9.

3. The Holy Spirit seals them up for the possession of heaven, Eph. i. 3—11.

VI. Christ sent by the Lord God and his Spirit, Isa. xlviii. 16.

Here we plainly perceive Three Persons,

1. Now the Lord God
2. And his Spirit
3. Have sent Me, Isa. lxi. 1.

Again,

1. The Spirit
2. Of the Lord God
3. Is upon Me.

VII. The Son of God sent into Human Flesh, Gal. iv. 4.

God was manifest in the flesh, 1 Tim. iii. 16.

See a Trinity in Luke i. 32—35.

1. The Highest—Jehovah the Father, ver. 32.

2. The Son of the Highest who took flesh of the virgin.

3. The Holy Ghost who overshadowed the virgin, ver. 35.

VIII. Jesus anointed by God the Father with the Holy Spirit.

Psa. xlv. 7. Thy God hath anointed thee.

Isa. lxi. 1. Jehovah hath anointed me.

Acts x. 38. How God anointed Jesus of Nazareth with the Holy Ghost, and with power.

Note. Here the Holy Spirit is plainly distinguished from a power, or virtue, or an energy, which the Socinians would have us believe. See also Rom.

Rom. xv. 13. where we read of the power of the Holy Ghost; that is, on Socinian principles, the power of a power! the attribute of an attribute! the energy of an energy! But this is too contemptible and abſurd to be admitted by any that are ſo modeſt as to take God at his word reſpecting the perſonality and divinity of the Holy Spirit.

The Unction and Sealing of Believers.

Now he who eſtabliſheth us with you in Christ, and hath anointed us, is God; who alſo hath ſealed us, and given the earneſt of the Spirit in our hearts, 2 Cor. i. 21, 22.

IX. The Baptism of Jesus.

1. Jesus being baptiſed—
2. The Holy Spirit deſcending—
3. The Father ſpeaking from heaven—

This is my beloved Son—The Spirit deſcended upon him, Matt. iii. 16, 17.

Go Arian!—Go Socinian!—Go Unitarian! to Jordan, and ſee a Trinity.

X. Jesus promiſes to ſend the Holy Spirit from the Father.

See a Trinity twice in one verſe, John xv. 26.

1. But when the Comforter is come,
2. Whom I will ſend unto you
3. From the Father.

Again, in the ſame verſe.

1. Even the Spirit of Truth,
2. Who proceedeth from the Father,
3. He (the Holy Spirit) ſhall teſtify of Me.

Again, John xiv. 26.

1. But the Comforter, who is the Holy Ghost,
2. Whom the Father will ſend
3. In my Name.

See alſo John xiv. 16.

1. I will pray.

2. The

2. The FATHER.

3. He ſhall give you another Comforter. See chap. xvi. 7.

XI. Our LORD JESUS obtained Eternal REDEMPTION.

1. The price was paid to GOD the FATHER.

Thou haſt redeemed us to GOD with thy blood, Rev. v. 9.

2. CHRIST paid the price.

As man, his body and ſoul were the ſacrifice, Heb. ix. 12, 14.

As God-Man, he was the Prieſt or Sacrificer.

As GOD, he was the Altar on which he ſacrificed, or offered up his Satisfaction.

3. It was through the eternal SPIRIT.

Grieve not the HOLY SPIRIT of GOD, by whom ye are ſealed unto the day of Redemption, Eph. iv. 30.

XII. The RESURRECTION of CHRIST ſhews THREE PERSONS.

1. GOD raiſed up JESUS, 1 Cor. xv. 15.

2. I have power to take up my life again, John x. 18.

3. The SPIRIT raiſed up CHRIST from the dead, Rom. viii. 9.

Again,

1. GOD raiſed him, and gave him glory, 1 Pet. i. 21.

2. CHRIST raiſed himſelf by his own power—"I will raiſe it up," John ii. 19.

3. He was declared the SON of GOD with power, according to the SPIRIT, Rom. i. 4.

XIII. In REGENERATION we ſee a TRINITY.

1. The FATHER is ſaid to regenerate—"Bleſſed be the GOD and FATHER—begotten us again," 1 Pet. i. 3.

2. SON of GOD regenerates—"Quickens whom he will," John v. 21.—"Born of him," 1 John ii. 29.

3. The SPIRIT of GOD regenerates—"Born of water and of the Spirit," John iii. 5.

See the Three Perſons in Titus iii. 5.

GOD the FATHER is called our SAVIOUR—is ſaid to ſave by the waſhing of regeneration, and the renewing of the HOLY GHOST, (ε εξεχεεν) whom he poured out on men, through JESUS CHRIT our SAVIOUR.

XIV. ADOPTION is an ACT of THREE PERSONS.

1. The FATHER's love is admired in beſtowing this favour, 1 John iii. 1.

2. CHRIST gives right and power to become the ſons of GOD, John i. 12. Gal. iv. 5.

A privilege is a right and power to enjoy a peculiar, excluſive bleſſing, or a bleſſing from which others are excluded.

3. The SPIRIT is the SPIRIT of adoption.

He witneſſes to our ſpirits that we are ſons, Rom. viii. 16.

See all three together in one verſe.

Becauſe ye are ſons, GOD hath ſent forth the SPIRIT of his SON into your hearts, crying, Abba, Father, Gal. iv. 6.

XV. FRESH ILLUMINATIONS from GOD in THREE PERSONS.

That the GOD of our LORD JESUS CHRIST, the FATHER of Glory, may give unto you the SPIRIT of wiſdom and revelation in the knowledge of HIM, that is, of CHRIST, Eph. i. 17. where

1. The FATHER is prayed to.

2. The SPIRIT of wiſdom is prayed for, that they might have

3. An increaſe of the knowledge of CHRIST.

XVI. FRESH

XVI. Fresh Grace and Strength from Three Persons.

I bow my knee to the Father of our Lord Jesus Christ, that he would grant you according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man, Eph. iii. 14, 16. See Zech. x. 12.

XVII. The Holy Ghost given to Believers, by God the Father, through the Merits of Jesus Christ.

The Holy Ghost, whom He, that is, God the Father, poured on us abundantly through Jesus Christ, Titus iii. 5, 6.

XVIII. Proof from the Object of our Prayers.

The object of prayer is the one God; Father, Son, and Spirit.

Sometimes the God and Father of Christ is ſingly addreſſed—"I bow my knee to the Father," &c. Eph. iii. 14.

Sometimes Christ himſelf as by Stephen—"Lord Jesus receive my Spirit," Acts vii. 59.

Sometimes the Holy Spirit—"I beſought the Lord thrice," 2 Cor. xii. 9.

The Lord direct your hearts into the love of God, and into the patient waiting for Christ, (or into the patience of Christ) 2 Theſſ. iii. 5.

Sometimes all three together.

1. Him who is, was, and is to come; (namely, the Father)

2. The ſeven ſpirits which are before his throne; (which mean the Holy Spirit in the perfection of his gifts and graces—See Dr. Gill in Loc.)

3. And from Jesus Christ, Rev. i. 4, 5.

Some think the ſeven ſpirits are angels; but it is abſurd to imagine that grace and peace ſhould be

prayed for from angels equally as from GOD. Can angels too be ſet before the SON of GOD?

XIX. Inſpiration is peculiarly the work of the HOLY SPIRIT, but not to the excluſion of the FATHER and the SON. All three dictated to David, and doubtleſs all the writers were inſpired in the ſame manner, and by the ſame perſons.

1. The SPIRIT of the LORD ſpake by me, and his word was in my tongue.

2. The GOD of Iſrael—(that is, GOD the FATHER)

3. The ROCK of Iſrael ſpake to me, (that is, JESUS CHRIST) 2 Sam. xxiii. 2, 3.

1. All Scripture is given by inſpiration of GOD, 2 Tim. iii. 16.

2. The Bible is, "the Word of CHRIST."—Let the Word of CHRIST dwell in you richly, &c. Col. iii. 16.

3. Holy men of GOD ſpake as they were moved by the HOLY GHOST, 2 Pet. i. 21.

XX. JEHOVAH in Three PERSONS.

1. JEHOVAH bleſs thee, and keep thee.

2. JEHOVAH make his face ſhine upon thee, and be gracious unto thee.

3. JEHOVAH lift up his countenance upon thee, and give thee peace, Numb. vi. 24, 25, 26.

JEHOVAH is our Judge.

JEHOVAH is our Lawgiver.

JEHOVAH is our King—he will ſave us, Iſai. xxxiii. 22.

O LORD hear.

O LORD forgive.

O LORD hearken and do, Dan. ix. 19.

Chriſtian Preachers adore GOD in Three Perſons.

Holy,

Holy,

Holy, Iſa. vi. 3. Rev. iv. 8.

Theſe

These are beautiful instances of the attention paid to the Three Persons in the Divine nature; or else how comes it to pass that the repetition is made *only* three times—no more and no less.

XXI. The GOVERNMENT of the WORLD by the Sacred THREE.

1. My FATHER worketh hitherto,
2. And I work,
3. Who hath directed the SPIRIT of the LORD, or being his Counsellor, hath taught him, that is, in the affair of the government of the world, as follows: With whom took he counsel? And who instructed him and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding, to manage the important concerns of the world, to do every thing wisely and justly, and to overrule all for the best ends and purposes? See Isa. xl. 13, 14.—See Dr. Gill's Body of Divinity, Vol. I. page 230.

XXII. Election is ascribed to the FATHER, Sanctification to the SPIRIT, and Atonement to our LORD JESUS CHRIST.

Read 1 Pet. i. 2. Elect, according to the foreknowledge of GOD the FATHER, through sanctification of the SPIRIT unto obedience, and sprinkling of the blood of JESUS.

XXIII. The ACT of JUSTIFICATION is ascribed to each of the Sacred THREE.

1. GOD the FATHER justifies.

One GOD who shall justify, &c. Rom. iii. 30.

Blessedness of the man to whom GOD imputeth righteousness without works, Rom. iv. 6.

It is GOD that justifieth, Rom. viii. 33.

2. It is not only by the righteousness of CHRIST that men are justified, but he himself justifies by his knowledge, or by faith in him.

By

By his knowledge ſhall my righteous ſervant juſtify many, Iſai. liii. 11.

3. It is the SPIRIT of GOD that pronounces the ſentence of juſtification in the conſcience of believers: hence they are *juſtified in the name of the* LORD JESUS, *and by the* SPIRIT *of our* GOD." 1 Cor. vi. 11.—See Dr. Gill's Body of Divinity, Vol. I. page 234.

XXIV. BAPTISM is to be adminiſtered,

In the name of the FATHER, and of the SON, and of the HOLY GHOST, Matt. xxviii. 19.

XXV. The General Reſurrection proves a TRINITY.

1. GOD the FATHER.

GOD hath both raiſed up the LORD, and *will alſo raiſe up us* by his own power, 1 Cor. vi. 14.

Knowing that he which raiſed up the LORD JESUS, *ſhall raiſe us up alſo* by JESUS, and ſhall preſent us with you, 2 Cor. iv. 14.

2. GOD the SON.

All that are in the graves ſhall hear his voice, John v. 28.

I am alive for evermore, amen, and have the keys of hell and of death, Rev. i. 18.

The LORD JESUS, who ſhall change our vile body, that it may be faſhioned like unto HIS glorious body, &c. Phil. iii. 21.

3. GOD the HOLY SPIRIT,

Shall alſo quicken your mortal bodies, by his SPIRIT that dwelleth in you, Rom. viii. 11.

XXVI. We conclude the SCRIPTURE DEMONSTRATION of a TRINITY, with the Apoſtle's benedictory Prayer.

The grace of our LORD JESUS CHRIST,
The love of GOD,
And the communion of the HOLY GHOST, be with you all, amen. 2 Cor. xiii. 14.

SON

SON OF GOD.

1. The form of the fourth was like the Son of God, (בר אלהין) Dan. iii. 25.

2. If thou be the Son of God, (ει υιος ει τε θεε) Matt. iv. 3.

3. Jesus thou Son of God, Ibid. viii. 29.

4. Thou art the Son of God, Ibid. xiv. 33.

5. Christ the Son of God, Ibid. xxvi. 63.

6. The Son of God, Ibid. xxvii. 40.

7. I am the Son of God, ver. 43.

8. Truly this was the Son of God, ver. 54.

9. Jesus Christ the Son of God, Mark i. 1.

10. Thou art the Son of God, Ibid. iii. 11.

11. This Man was the Son of God, (υιος θεε) Ibid. xv. 39.

12. That thing born of thee, shall be called the Son of God, Luke i. 35.

13. Thou art Christ the Son of God, Ibid. iv. 41.

14. Jesus, thou Son of God Most High, Ibid. viii. 28.

15. Art thou then the Son of God? Ibid. xxii. 70.

16. This is the Son of God, John i. 34.

17. The only begotten Son of God, Ibid. iii. 18.

18. The voice of the Son of God, Ibid. v. 25.

19. Thou art the Christ, the Son of the living God, Ibid. vi. 69.

20. Dost thou believe on the Son of God? Ibid. ix. 35.

21. I am the Son of God, (υιος τε Θεε ειμι) John x. 36.

22. That the Son of God might be glorified, Ibid. xi. 4.

23. Thou art Christ the Son of God, ver. 27.

24. He ought to die because he made himself the Son of God, John xix. 7.

25. These are written that ye might believe that Jesus is the Christ—the Son of God, Ibid. xx. 31.

26. I

26. I believe that Jesus Christ is the Son of God, Acts viii. 37.

27. He preached Christ, that he is the Son of God, Ibid. ix. 20.

28. Declared to be the Son of God with power, Rom. i. 4.

29. The Son of God, Jesus Christ, 2 Cor. i. 19.

30. I live by the faith of the Son of God, Gal. ii. 20.

31. To the faith and knowledge of the Son of God, (υἱὸς τὺ θεὺ) Eph. iv. 13.

32. Jesus the Son of God, Heb. iv. 14.

33. Crucify afresh the Son of God, Ibid. vi. 6.

34. Made like the Son of God, Ibid. vii. 3.

35. Trodden under foot the Son of God, Ibid. x. 29.

36. The Son of God was manifested to destroy the works of the devil, 1 John iii. 8.

37. Confess that Jesus is the Son of God, Ibid. iv. 15.

38. Jesus is the Son of God, Ibid. v. 5.

39. Believeth on the Son of God, ver. 10.

40 Believe on the name of the Son of God, ver. 13.

41. The Son of God is come, ver. 20.

42. These things, saith the Son of God, who hath eyes like fire, Rev. ii. 18.

Thus far we have viewed the Character of Hervey as a divine: we have viewed his faith in the existence and perfections of God: we have entered, in his own easy and popular manner, into the clearest evidences of the divine existence; and we have adapted it to the capacity of all the young people of Great Britain. I had not power to give more convincing demonstrations. We then proceeded to consider the natural evidences of the immortality of the soul; and on this subject our young people will find some

ſome arguments peculiarly ſuited to their underſtanding, and ſome thoughts which are not commonly to be met with in books on this ſubject. It will not be eaſy for the infidels of the preſent age to overthrow theſe arguments: their traſh and impertinence on this ſubject will be found utterly inſufficient for this purpoſe. We defy every infidel in Great Britain to prove, that he and his dog Jouler are upon a level with reſpect to the nature of their ſouls; their capacities for virtue and happineſs; their eternity of duration, and final deſtination, in the empire of GOD.

We have proceeded to conſider the objects and the actions of imagination, and have ſhewn that there are three ſources of the pleaſures of the imagination in our ſurvey of outward objects; that is to ſay, the great, the new, and the beautiful. We went on to conſider the objects and actions of the paſſions of the ſoul: we viewed a large train of the pleaſant paſſions of the ſoul: we proceeded to ſhow the painful paſſions of the ſoul, which agree with our ideas of a GOD, and ſhow our immortality in a ſtrong point of light. We went on to conſider the objects and actions of the conſcience, which prove the immortality of the ſoul, and clearly agree with the idea of a GOD.

We proceeded to conſider the objects and actions of taſte: we purſued the nature of taſte, as deſcribed by the excellent Rollin: we conſidered the pleaſures and uſes of taſte in philoſophy and devotion. Here Hervey ſhone in a moſt conſpicuous point of light.

We have proceeded to conſider the inſufficiency of reaſon to lead man to final happineſs. We have viewed reaſon as defective in giving us convincing notions of a GOD; as not being able to ſhow us where true happineſs is to be found, as being exceedingly defective in giving us a plan of univerſal virtue, and equally defective in furniſhing us with the very beſt motives to virtue. We have proved that reaſon

cannot discover the pardon of sin, the advancement of the soul in vital holiness, sufficient support under the trials of life, and strong consolations against the fears of death.

These views of the three sacred Persons in the one divine nature, were perfectly agreeable to his understanding and his faith. He was quite at home in this great truth of the Trinity. His four Sermons on the Divinity of CHRIST—His Letter upon CHRIST's eternal Godhead, in Theron and Aspasio, No. 8, and his Letters on the Divinity and Personality of the HOLY SPIRIT, in answer to Martin Tomkins, of Hackney, No. 24—27, plainly shew how great a master he was on these subjects.

And as he had the most distinct and forcible conceptions of the sacred Persons in the divine nature, so he likewise had a clear understanding of the divine decrees. He knew the nature of these decrees, as they were determinate purposes of the divine will, founded on the clear perceptions of the divine understanding. He considered the objects and extent of these decrees as respecting every thing in heaven, earth, and hell, from the first moment of creation to all eternity—the production, preservation, and government of the whole natural world—the great events at the deluge—the dispersion of the nations at Babel—the destruction of Sodom and Gomorrah—the call of Abraham, and all the great events that took place in his family—the afflictions and the advancement of Joseph—the terrible plagues on Egypt—the ruin of the mad tyrant at the Red Sea—the wonders that surrounded the Israelites for forty years in the wilderness—their entrance into Canaan, with all the subsequent train of transactions under their judges and kings, quite down to the captivity—the strange and terrible punishment of the ten tribes which took place *seven hundred* years before the birth of CHRIST, and which has now lasted

twenty-five

twenty-five hundred years without any preſent ſign of their ever being recalled—the ruin of Egypt, of Babylon, of Nineveh, of Tyre—the riſe of Popery at Rome, with the preſent ſtate of all mankind, good and bad, and all the future events that are coming upon the univerſe; *i. e.* the ſudden converſion of all the Jews—their call into their own land, and eſtabliſhment in greater glory than ever—the ruin of Popery and Mahommediſm, and the ſpread of the Goſpel all round the globe.

Theſe, with the free actions of all mankind, with the publication and eſtabliſhment of the Goſpel in different nations, are included in the objects and extent of the divine decrees, and they were the objects of Hervey's ſpiritual underſtanding. He conſidered all the actions of GOD, in time, as forming one grand ſyſtem, without redundancy, error, or defect, terminating in the happineſs of all GOD's elect, and exhibiting the nobleſt aſſemblage of the divine perfections.

He ſaw the perfections of the firſt man in his original conſtitution and powers, who had a clear underſtanding to diſcern GOD; a rectitude of will conformed to the divine nature; and his affections were like fair water in a cryſtal glaſs, without any diſturbance or ſediment; a clear and unclouded imagination; an active and retentive memory, which brought GOD to his recollection every moment. He had a taſte for all that was holy in heaven and earth; and from all theſe qualifications, nothing could flow but perfect happineſs.

Hervey has ſhewn his deep ſenſe of the DEPRAVITY of HUMAN NATURE, as viewed from experience and Scripture, in Dialogues XI and XIII. A man muſt have no reverence for the truth of GOD in Scripture, if he can deny the facts and evidences produced in thoſe Dialogues.

He had a very clear underſtanding of the doctrine of GOD'S FREE DISTINGUISHING AND SOVEREIGN LOVE.

He knew that GOD, before he made the world, choſe ſome certain perſons of his own free grace to be made holy and happy; and he conſidered this whole doctrine in the following points of light:

1. There is a manifeſt difference between the children of men in this world. It is evident, from daily obſervation, that ſome are religious, and others ungodly; ſome are ſpiritual, and others are earthly-minded; ſome are vicious, and other men are virtuous; ſome are holy, and others are ſinful; ſome have the temper of angels, other men have the temper of brutes; ſome are conſecrated to GOD, others are devoted to the devil; ſome are full of benevolence to mankind, others are full of hatred and malice; ſome work for the public happineſs, others work to promote public miſery; ſome are ſtrictly temperate, others are riotous gluttons; ſome are amiably ſober, others abominable drunkards; ſome have virgin chaſtity, others are monſters in lewdneſs; ſome revere the divine name, others are profane ſwearers; ſome are deeply humble, others are infernals in pride; ſome have a meek and quiet ſpirit, others are inflamed with raſh anger; ſome are patient as lambs, others are fretful as waſps; ſome have a generous public ſpirit, others are eaten up with the ſcurvy of ſelf-love; ſome are contented as a weaned child, others are diſcontented with every condition; ſome mortify every ſin, others indulge every luſt of fleſh and ſpirit; ſome reſiſt the devil, and he flies from them, others yield to his temptations, and are his tame ſlaves; ſome live above the ſpirit of the world, others give into all ſinful compliances; ſome are diligent in every good thought, word, and work, others are lazy ſluggards, and abſolutely good for nothing; ſome have a boundleſs benevolence to Being, others are envenomed with the

the malice of hell; ſome are ardent lovers of juſtice, with a deliberate purpoſe of preſerving the rights of men inviolate, others outrage every branch of moral juſtice, and trample upon the rights of all mankind; ſome have an ardent love to truth and veracity, others act as if they were poſſeſſed with the lying devil; ſome deſire to imitate the faithfulneſs of GOD, others are unfaithful as the ſpirits of hell.

2. This difference between men, or this diſtinction of the righteous from the wicked, is not aſcribed in Scripture to the will and power of man, as the cauſe of it, but to the will and power of GOD, and to GOD the HOLY SPIRIT working in them by his grace. "Who maketh thee to differ? 1 Cor. iv. 7. You hath he enlivened who were dead in ſin, Eph. ii. 1. Who were born, not of the will of man, but of GOD, John i. 13. Ye muſt be born again, John iii. 5. (Faith is) not of yourſelves, it is the gift of GOD," Eph. ii. 8. This work of grace is ſtiled a creation, or giving exiſtence to new principles: it is ſtiled regeneration, or a new birth: it is ſtiled a victory, or a conqueſt of corrupt nature: it is likewiſe termed a reſurrection from the dead.

3. The diſtinction that is made by this work of GOD on the heart, is attributed in Scripture not to any merit in man, which GOD foreſaw, but to the abſolutely free and ſovereign grace of CHRIST towards his people, and his ſpecial choice of them to be partakers of theſe bleſſings. "GOD, who is rich in mercy, Eph. ii. 4. By grace ye are ſaved, ver. 5. By grace ye are ſaved, ver. 8. There is a remnant, according to the election of grace; and if by grace, then it is no more of works, Rom. ii. 5, 6. Herein is love; not that we loved GOD, but that he loved us," 1 John iv. 10.

4. This choice of perſons to ſanctification and ſalvation by the free grace of GOD, is repreſented in Scripture as before the foundation of the world, from

from eternity. GOD has no new deſigns. GOD hath, from the beginning, choſen you to ſalvation, through ſanctification of the Spirit and belief of the truth.

He traced, with great ſagacity and delight, the gradual openings of the Goſpel, from *Adam* to *Abraham*; from *Abraham* to *Moſes*; from *Moſes* to *David*; from *David* to *Iſaiah*; from *Iſaiah* to the birth of CHRIST. And in theſe dawnings and gradations of Goſpel knowledge, he was greatly aſſiſted by the *fourth* book of *Witſius's* Economy of the Covenants, which is the fitteſt and moſt judicious work on the ſubject.

His mind was exceedingly inſtructed and entertained in viewing the wonderful wiſdom and goodneſs of GOD in the whole Moſaic diſpenſation of the Goſpel; the typical inſtitutions of perſons and things; the High Prieſt; the daily ſacrifice; the annual atonement; the ark of the covenant; the mercy ſeat; the golden cherubim, all pointed out to Hervey's faith, the perſon, righteouſneſs, ſatisfaction, and grace of the LORD JESUS CHRIST.

The prophetic declarations were another ſource of entertainment to the mind of this good man. He was exceedingly fond of the prophecies, and nothing but a want of health and ſpirits prevented his writing a volume of letters upon them, as we have obſerved above.

The ſpecial providences and miraculous operations were another ſource of wonders appearing in the Moſaic diſpenſation. Every voluntary interpoſition of GOD the REDEEMER in favour of good men, and every miraculous operation wrought by his omnipotence, were the broad ſeals of heaven fixed to the adminiſtration and miſſion of Moſes, and all the ſubſequent prophets. And let it be obſerved once for all, that every man who is not well acquainted with the Moſaic diſpenſation, will never have a judicious knowledge of the New Teſtament.

He

He clearly saw, with wonder and gratitude, the superior advantages which we enjoy under the Christian dispensation. Here we have a brighter view of the thoughts that were hid in GOD from eternal ages. Here we have the meridian terrors of divine justice united, with all the splendors of infinite mercy, at the same moment, in the cross of CHRIST—we have a larger effusion of the HOLY SPIRIT of GOD—more astonishing acts of pardoning mercy displayed to the worst of rebels—the most endearing invitations of GOD's tender love—his kindest expostulations with vile sinners—the richest promises of all sorts of grace and mercy—the brightest examples of universal holiness—the most seasonable succours of divine grace in all cases, and the worst of all imaginable conditions. All these, sealed with the blood of GOD, and confirmed by his oath; and this oath is an appeal to his life and perfections for the truth of all his declarations.

Hervey did not, in a proud and arrogant manner, attempt to explain the modus of our LORD's incarnation, or deny it, because he could not comprehend it; he left that for other persons to do, who had more pride and less understanding. He believed it as a revealed fact: he received it as a truth of GOD: he trusted to it as the ground of his faith and salvation: he triumphed in it as the life and joy of his soul; and it will be the boast and blessedness of his heart to eternity.

He considered CHRIST as the repository of all truth: as the seat and subject of all the determinations and decrees of GOD: they were all deposited *in* him, to be executed *by* him. There is not an event that takes place, which shall appear of the greatest or the least consequence in heaven, earth, or hell, but what passes through his head and his hands. All transactions, quite down to the burning of the world, fall under his cognizance, and are subject to his controul. Hervey sat at CHRIST's feet with incessant assiduity and

and prayer. He underſtood no truth: he valued no truth: he delighted in no truth, but as it was taught him by the infallible Spirit of CHRIST.

After a moſt deliberate and attentive ſtudy of the Sacred Scriptures, he was brought to as firm a faith as any one man ever poſſeſſed in the divine and infinite Redemption—the divine and infinite Sacrifice—the divine and infinite Satisfaction—the divine and infinite Righteouſneſs—the divine and infinite Interceſſion, (for theſe were his conſtant phraſes from which he never would depart).

Theſe led him to conſider GOD the FATHER in three characters, as an almighty Conqueror; an injured Sovereign; an inexorable Judge. Theſe views led him to conſider man as a miſerable captive, a traiterous rebel, a moſt provoking criminal. Theſe led him to conſider CHRIST as an almighty REDEEMER; a glorious High Prieſt and Sacrifice; and a moſt faithful and able Surety, who endured the whole puniſhment from the law and juſtice of GOD. Theſe views led him to conſider the HOLY SPIRIT as in regeneration, delivering us from bondage; in ſanctification, reconciling us to CHRIST's ſacrifice; and as enjoying from the Comforter, peace of conſcience through CHRIST's righteouſneſs and blood.

He felt the glorious power of CHRIST's reſurrection in his own ſoul. *Garbutt*, on the Reſurrection of CHRIST, abridged by Dr. *Watts*, is a performance above all price—*Ditton*, on the Reſurrection of CHRIST—The great Mr. *Roger Cotes* on the Reſurrection of CHRIST—The late *Biſhop Sherlock*, and the incomparable *Gilbert Weſt*, on the Reſurrection of CHRIST, deſerve inceſſant attention and eternal admiration and love. Our amiable author had their ſentiments daily ſhining in his mind, and warm at his heart. He felt the power of CHRIST's reſurrection, and you might continually obſerve him riſing to heaven by faith and love.

He

He viewed CHRIST as having carried his ſatisfaction into the heaven of heavens, and as having preſented it before the throne of GOD his FATHER, where he met with the higheſt delight and eternal approbation. That righteouſneſs and atonement ſpeak the very beſt things in favour of all his people upon earth, and keep up a good underſtanding between GOD and his people.

He viewed CHRIST in his abſolute dominion over all worlds, as the King of nature, the King of nations, and the King of ſaints. All nature is CHRIST's temple; all ſpace is his abode. The depths of hell; the heights of heaven; the unmeaſurable tracts of unbounded ſpace, are all equally near to an omnipreſent GOD and REDEEMER. Every thing that exiſts, is preſerved by his care; every thing that lives, lives by his life; and every thing that moves, moves by his animation. He governs inanimate nature by certain laws of gravitation and attraction. He governs the vegetable world by rules of his own inſtitution. He governs mere animate nature by the laws of inſtinct and inceſſant impulſe. He governs the rational world by principles of reaſon and conſcience; by motives ſuited to our nature, addreſſed to the original ſprings in the human heart; ſuch are honour and diſhonour; ſuch are profit and loſs; ſuch are pain and pleaſure; the preſent pains of vice, and the preſent pleaſures of virtue, with all the future pains and pleaſures of the inviſible world.

Hervey ſaw and felt, with infinite rapture, this ſupreme independent and abſolute dominion of CHRIST over the whole creation; and he found it to be the joy and the bliſs of his ſoul.

Hervey had a clear underſtanding, and a rich experience of the doctrine and bleſſing of regeneration, and vital union with JESUS CHRIST.

He felt a change in his underſtanding, his will, and his affections: he had new apprehenſions of the at-

tributes of GOD: he had new apprehenſions of his dependance upon GOD: he had new apprehenſions of his obligations to GOD, and of his awful violation of thoſe obligations.

He had a clear ſenſe of the guiltineſs of his actions before GOD: he knew he was an offenſive creature, and deſerved eternal puniſhment for thoſe offences. He had new apprehenſions of the LORD JESUS CHRIST, as the GOD and ſalvation of a ſinner. He had new apprehenſions of the SPIRIT of GOD, as JEHOVAH LORD and GOD, the Author of all ſpiritual life: the ſource of all holy mental habits: the ſole Agent of the ſpiritual divine change: the divine Writer of the law of GOD upon the heart: the glorious Sealer of the moral image of GOD upon the ſoul, and the ſovereign Author of the divine and heavenly birth.

He was experimentally acquainted with the rich bleſſing of ſanctification. His value for Mr. Marſhall's book on the Myſtery of Goſpel Sanctification, exceeded all deſcription. He never thought he could read or recommend it enough. He has informed me that he let it lye by in his ſtudy, without the leaſt attention, or ſo much as once reading it, till at laſt the providence and grace of CHRIST rouſed his attention to read that book; and when once he came to underſtand the four firſt directions, a heaven of holineſs opened to his ſoul, and darted upon his mental eye. He then ran like a ſtrong man: he found himſelf brought into a new world: he found new reſolutions for GOD, and againſt ſin: he taſted new pleaſures in the word of GOD: he felt new joy in the worſhip of GOD; and he felt new pleaſure in converſing with the people of GOD. He underſtood ſanctification, as it conſiſts in putting off the old man, and putting on the new: he felt a vital union with CHRIST: he was glued (κολλωμενος, 1 Cor. vi. 17.) to the LORD JESUS, and made one ſpirit with him:

he

he had a ſameneſs of nature, a purity of principles, and a heavenly taſte, reſembling the Son of GOD.

The doctrine and bleſſing of union with CHRIST is moſt richly deſcribed by Polhill, in his *Chriſtus in Corde*; and *Chriſt a Chriſtian's Life*, by Mr. Gammon, lately publiſhed by the Rev. Mr. Wills; and *Chriſt a Chriſtian's Pattern*, by the Rev. Mr. Robert Murray. Theſe are books that give the brighteſt deſcription of all the branches of evangelical holineſs.

It was one of the brighteſt glories of his character, that he underſtood, as well as any man in the whole world, the doctrine of juſtification, by the imputed righteouſneſs of JESUS CHRIST.

He conſidered pardon in the mind of GOD as a total ſuppreſſion of all deſires to puniſh; as a kind diſpoſition to do the ſinner good; as a ſolemn aſſurance of hearty reconciliation; as an admiſſion into full confidence of favour with GOD. He conſidered imputation of righteouſneſs as an act of GOD, placing to the account and credit of a ſinner, the righteouſneſs and blood of CHRIST for his juſtification.

He was exceedingly pleaſed with the word IMPUTED, which is mentioned in different forms no leſs than eleven times in the fourth chapter of the Epiſtle to the Romans.

Rom. iv. 3. It was counted to him for righteouſneſs, ελογισθη αυτῶ εις δικαιοσυνην. Ver. 4. Reckoned of grace, λογιζεται κατα χαριν. Ver. 5. Counted for righteouſneſs, λογιζεται εις δικαιοσυνην. Ver. 6. GOD imputeth righteouſneſs without works, ο θεος λογιζεται δικαιοσονην χωρις εργων. Ver. 8. The LORD will not impute ſin, Κυριος ου μη λογισηται αμαρτιαν. Ver. 9. Faith was reckoned to Abraham for righteouſneſs, η πιστις ελογισθη τῶ Αβρααμ εις δικαιοσυνην. Ver. x. How was it then reckoned? πῶς ουν ελογισθη. Ver. 11. That righteouſneſs might be imputed to them, εις το λογισθηναι και αυτοις την δικαιοσυνην. Ver. 22.

It was imputed to him for righteouſneſs, ελογισθη αυτω εις δικαιοσυνην. Ver. 23. That it was imputed to him, οτι ελογισθη αυτω. Ver. 24. But for us alſo to whom IT ſhall be imputed, Αλλα και δι ημας, οις μελλει λογιζεσθαι

Note. The ſelf-ſame IT which was imputed to Abraham, is imputed to us, which is not the habit or act of Abraham's faith, but the object of it, *i. e.* the divine and infinite righteouſneſs of JESUS CHRIST.

He ſaw, that in this method of juſtification, none of the parties concerned had any reaſon to complain; but every thing was tranſacted with high ſatisfaction and joy, to every party aſſociated in the grand affair of man's ſalvation. The FATHER could not complain, becauſe the ſcheme originated from him—The Son of GOD could not complain, for he thinks it his higheſt honour and glory to ſtand at the head of the whole redeemed world—The SPIRIT of GOD cannot complain, becauſe he loves to regenerate immortal ſouls, and bring them to the higheſt pitch of holineſs and happineſs—The Law of GOD cannot complain, becauſe that is obeyed in a higher and nobler manner than by all the beſt men upon earth, and ſaints in glory—The Juſtice of GOD cannot complain, becauſe that is ſatisfied infinitely better than by all the torments of devils and damned ſpirits prolonged through a vaſt eternity.

In cloſe connection with juſtification ſtands adoption into GOD's family. This is an higher act of ſovereign grace than the pardon of ſin, the juſtification of a guilty criminal, or the ſanctification of a ſinner. A man may be releaſed from all obligation to puniſhment, and not taken into favour: a man may be taken into favour, and yet not taken into the family as a ſon. This is a greater privilege and dignity than to be an angel of GOD. To be an heir of GOD, is a greater honour than to be heir of all worlds. To be joint heir of JESUS CHRIST, is a much

a much greater privilege than the angels ever did or ever will enjoy. Here they have no ſhare with us: here we are their ſuperiors to eternity.

Hervey uſually appeared to me with the dignity of an angel; but in reality his dignity was above them all. From this ſenſe of the grace of adoption, flowed the ſweeteſt peace, the ſtrongeſt hope, the richeſt joy.

There was an ardent inclination between the heart of Hervey, and the heart of GOD, towards the moſt perfect friendſhip. Hervey was a friend to GOD, and to him GOD was a tender friend. Hence aroſe the ſtrongeſt hope in GOD: the foundations of hope were well laid: the objects of hope were clearly revealed: the bleſſings of hope were powerfully applied, and the exerciſes of hope were mightily encouraged. Hence aroſe the ſweeteſt joy in GOD. Joy is a large quantity of pleaſure, or the ſweeteſt ſenſations of the mind, ſpringing from a conſciouſneſs that we have it in our power to poſſeſs the greateſt poſſible good.

Hervey rejoiced in the divine perſon of CHRIST: he rejoiced in the fitneſs of CHRIST to ſave: in the fulneſs of CHRIST to ſatisfy: in the power of CHRIST's arm to deliver, and in the beauty and grace of CHRIST to endear himſelf to the ſoul. He rejoiced in the offices of CHRIST: in his prophetic office to teach him wiſdom and truth: in his prieſtly office, as his glorious righteouſneſs: in his kingly office, as his almighty Friend. In a word, his joys were as high as heaven; wide as unbounded ſpace, and laſting as a vaſt eternity.

Hervey knew the honours of true religion. The eſſence of honour conſiſts in being made honeſt by the SPIRIT of GOD, and poſſeſſing a generous ſcorn of doing wrong in the ſight of GOD or man. A nobleneſs of mind, and dignity of manners, exciting the eſteem

eſteem and veneration of mankind, without a taint of juſt ſuſpicion, or a mark of juſt contempt.

Honour is an intellectual pleaſure: it is a beautiful object, a real good, fitted to our original powers of taſte: it is an object ſuited to give our paſſions true pleaſure.

To have the approbation of a wiſe and good God, and marks of attention and diſtinction from the Lord Jesus Christ, the perfect Judge of excellence, gives a ſweet ſenſation to a holy and virtuous mind; and no man can deſpiſe this honour, except he who deſpairs of attaining it.

Honour is an aſſiſtant to holineſs: a powerful helper to virtue: it is laudable to uſe honour as a ſcaffolding to holineſs and virtue, which muſt never be taken down to eternity. Holineſs and honour will live together in the preſence of God, and Jesus Christ will never ceaſe to crown holineſs with the moſt perfect honour and glory.

Honour is a glorious engine of uſefulneſs, or an inſtrument of promoting the happineſs of the church of Christ, and the good of mankind. It is truly becoming a wiſe man to ſeek honour for this end, that he may do the more good. It is the wiſdom of a great mind to gain honour as an engine of diffuſing happineſs.

Mr. Hervey has obtained great degrees of honour, wherever his name has been well known, and his writings well read and underſtood; but I do him the juſtice to declare, that I believe that few men of equal powers of genius, learning, and virtue, ever ſought the honour of this world leſs than himſelf.

In the whole compaſs of my converſe and correſpondence with him, I never ſaw a mind ſo ſuperior to the applauſes of mankind. The ſelfiſh paſſions appeared to be not only ſuppreſſed, but eradicated; not only mortified, but ſtruck dead: he catched fire at the leaſt glimpſe of the glory of Christ, and was all

all life and zeal for the honour of his Master, whilst a fondness for fame appeared to be crucified, dead, buried, and lost.

With respect to the riches of this world, he took no pains to acquire them; but he was not indifferent as to a competence in life. He knew that the GOD who spared not his own son, would with him freely give us all things. As to temporal supplies, he left it entirely to his heavenly SAVIOUR to give him food and raiment at the time when, and in the manner how, he pleased. He only desired temporal good for a supply of his real wants; the enjoyment of his studies, and of his friends; the purposes of moral justice; and the glorious exertions of a godlike benevolence.

Health of body; ease of mind; a sweet flow of animal spirits; a high degree of cheerfulness; pleasing prospects of the grandeur and novelty of creation; clear views of the beauties of Scripture; with all the ravishing sweetness of the great and precious promises. These were all desirable objects, as they were subservient to the divine honour, and promotive of his own usefulness.

Hervey had the greatest serenity of mind, and self-possession of soul, under all the troubles and afflictions of human life. He felt the presence of a good that was pure, powerful, and permanent; and this good was superior to all the evils he felt or feared. He knew, as well as any man, that all things in heaven, earth, and hell, must needs work for his good.

I never observed in him, for one moment, the least disturbance of mind, with respect to future events, and the calamities of life. With the most placid soul, he left all his affairs in the hands of his best Friend; and he firmly believed that he should be bettered by every thing, and worsted by nothing; and you see, that in the last day of his life, when the agonies

agonies of death were fast approaching, nothing could shake the godlike dignity of his mind.

He loved the blessing of divine assistances from God the Holy Spirit. He steered between the two extremes of a cold procedure in religion, upon the meer principles of reason, without any assistance from God; and all enthusiastic impulses, visions, and voices, which have no ground in clear reason, or solid foundation in Scripture. He knew that duty and dependence must go hand in hand together: he knew that maxim to be exceeding good, *Bene orasse est bene studuisse*; *i. e.* praying is the best study; and this, *Nemo magnus vir sine afflatu divino.* No man is good without the divine assistance.

The whole scope and tenor of Scripture, lead us to consider the human mind as every moment dependent upon God for its light, favour, inclinations to holiness, a taste for virtue, a genius for devotion, strength over sin, power to plead the promises, ability to discern what is matter of duty in the most difficult circumstances of human life, an honesty of heart to put ourselves in the way of the very best motives, with a cheerful alacrity of soul to obey those motives with unfainting perseverance, to the end of life. All that steady determination of spirit, which lived and reigned in Hervey's heart for the last eighteen years of his life, was entirely the fruit and consequence of the faithful energy of God the spirit in his soul.

It was this glorious spirit which infused the divine life and preserved that life. This spirit created the holy mental habit, and continued that habit in its full force and virtue. This Holy Spirit passed the divine change upon all his faculties, and preserved that change. This blessed Spirit inscribed the divine law, and preserved that inscription. This blessed Spirit impressed the sacred image, and preserved that impression.

preſſion. This bleſſed SPIRIT produced the new birth, and preſerved it alive and immortal in the ſoul.

All theſe godlike inſtincts and impreſſions produced an unbounded zeal for the divine honour, and an ardent deſire to live with GOD in immortal glory.

He ardently loved the law of GOD in the form of a covenant of works, becauſe CHRIST his head had perfectly kept it. He loved the law of GOD as a rule of action, becauſe CHRIST his King had kindly commanded it.

A law is a rule of action, commanding all that is right, and forbidding all that is wrong.

The covenant of works is more than a law: it is a law with a penalty annexed to diſobedience, and a reward of eternal life annexed to obedience.

The covenant of works is natural religion in its utmoſt extent, perfection, and glory; and the condition of this covenant is uncontaminated virtue.

On the footing of natural religion, the whole world is guilty before GOD: all mankind are utterly unable to fulfil the condition, to make ſatisfaction for paſt offences, or endure the puniſhment due to their crimes. In this view of things believers are eternally delivered from the covenant of works. Believers owe an eternal debt of gratitude to CHRIST the REDEEMER, and an eternal debt of loyalty to CHRIST their King. If CHRIST could redeem us from hell, and not from ſin, he would be no Redeemer at all, or worſe than none. A king without a law is a cypher; and if CHRIST had no rule of obedience, he would be no king at all. GOD loves the law in the form of the covenant of works, and he delighted his eyes with ſeeing CHRIST obey it as a covenant. Let all mankind know, what devils and angels already know, that GOD will never ſave one ſoul at the expence and ruin of the covenant of works.

Hervey loved the grace of repentance, and had every branch of it wrought into his heart by the eternal SPIRIT of GOD. He was poſſeſſed of the conſidering part of repentance: the reſolving part; the turning part; the melting and mourning part; the confeſſing part; the returning and working part of repentance; and theſe he has deſcribed in the moſt pungent and lively manner I ever ſaw, or expect to ſee. Read his Eight Poſthumous Sermons, ſold by Mathews, in the Strand.

Hervey was a moſt ardent lover of the worſhip of GOD in all its branches. Worſhip is the moſt fervent and lively acknowledgment of all the divine attributes in the perſon of CHRIST the MEDIATOR, under the aſſiſtance of the HOLY SPIRIT, with a high degree of admiration and love, and attended with the utmoſt gratitude and delight.

Hervey had an exceeding veneration for all the parts of public worſhip. How often have I ſeen his ſoul nothing but tenderneſs and fire! It was enough to grieve any ſerious perſon's heart to ſee ſuch a celeſtial genius pinned down to the thoughts and words of other men, ſo vaſtly inferior to his own.

I have already hinted at his manner of family worſhip. His two ſervants read the Goſpels, Epiſtles, and Pſalms, in regular order, throughout the year. When they made any blunder, he always ſtopped them. When the chapter and pſalm were finiſhed, he choſe out that paſſage which ſtruck his imagination and pleaſed his taſte. He would begin ſo ſlow, and with ſuch ſimplicity of thought and language, that you would be tempted to imagine he wanted matter; but he ſoon convinced you to the contrary: the powers of his underſtanding began to ferment; his thoughts multiplied; his paſſions took fire; his expreſſions glowed; and in clear, conciſe, and energetic words, for fifteen or twenty minutes, he would

fly

fly with your ſoul to the third heavens, and leave your heart melting in the preſence of GOD.

After conſidering him in his manner of family prayer, I intended to deſcribe his cloſet devotions; but I find myſelf unequal to the taſk. In order to relieve myſelf, and entertain the reader, I deſigned to have introduced his guardian angel, who attended him night and day for the laſt twenty years of his life. I wiſh to draw this angel as repreſenting the ardour of his ſecret adorations; the depth and pungency of his confeſſions of ſin; the fervour of his pleadings with GOD for grace and mercy; the ſublime fire of his gratitude to GOD; his high delight in the LORD JESUS, as the life and joy of his ſoul. But here I likewiſe fail; I can neither, by my own powers, nor by the help of an angel, paint Hervey's heart equal to the life. If I ſhould be favoured with an happy flow of thought, they ſhall be inſerted in the Appendix. At preſent we muſt diſmiſs this moſt agreeable ſubject.

He had the deepeſt veneration for the being and attributes of GOD of any man I ever knew: he appeared to feel GOD in all the powers of his ſoul every moment. Moſt men are practical atheiſts; and even religious men appear to think of GOD, and ſpeak of Him with ſuch coldneſs and indifference of heart, as ſavours of ingratitude and contempt.

It was obſerved of the great Mr. Boyle and Sir Iſaac Newton, that they never ſpoke the word GOD without a ſolemn pauſe before hand; and neither of them excelled our Author in his reverential attention to the Deity: he ſaw God in every thing: he heard his voice in every thing: he taſted the divine goodneſs in his food, and he regarded the movements of his Providence in every ſtep of his life; at all times, and in all places, he adverted to the power, preſence, and grace of GOD his SAVIOUR.

He had a wonderful delight in the LORD's day: he conſidered that day as conſecrated to contemplation and devotion; as devoted to the purſuit of truth and fruition of goodneſs: he never ſlept away his LORD's day mornings: his ſoul ſoared away into the perfections of CHRIST, and beauties of Scripture: he had not one moment for trifling and impertinence through the whole day, and yet he kept clear of all Jewiſh rigours and ſeverities: he had nothing gloomy or ſour in his religion, nor did I ever ſee one fit of gloom or ſourneſs in his temper for one moment. Public worſhip was the delight and joy of his ſoul; and had he been allowed at all times the uſe of free prayer equally as in free preaching, he had been an object for wiſe men to imitate, and angels to admire.

He conſidered the fear of GOD as the beginning of wiſdom, and a truſt in his perfections as the commencement of happineſs. He had a ſerious and delightful ſenſe of GOD, which always iſſued in obedience to the diſpoſing will of his Providence; the commanding will of his law, and the ſanctifying will of his ſpirit in the Goſpel. He had the greateſt expectations and truſt in GOD. He was free to declare to GOD, that he found himſelf guilty, and fled to him for pardon: that he found himſelf filthy, and fled to him for purity: that he found himſelf in danger, and fled to him for protection: that he found himſelf needy, and fled to him for ſupply: that he found himſelf weak, and fled to him for ſtrength: that he found himſelf a captive, and fled to him for liberty: that he found himſelf timorous, and fled to him for fortitude: that he found himſelf fainting, and fled to him for perſeverance. Oh! that all Chriſtians might imitate him in his fear, faith, truſt, and confidence in GOD.

His whole ſoul appeared to be transformed into love to GOD; his eſteem for the nature and character of GOD was unbounded; his deſires after the vital preſence

preſence of GOD were infinite upon infinite; his good will to the cauſe of GOD had no other limits than the divine nature and attributes; and his delight in GOD reſembled the divine love, which has neither a bottom, nor a ſhore. There are three admirable diſcourſes upon love to GOD; the firſt by Dr. Anneſly in the Morning Exerciſes; the ſecond by Dr. Watts, in his Uſe of the Paſſions in Religion; the third by Dr. Guyſe, in the Berry-ſtreet Lectures; and to theſe I add a fourth, Mrs. Rowe's Devout Exerciſes of the Heart. Theſe were all exemplified in a moſt lively manner by our amiable and excellent friend; but the principle and grace which peculiarly diſtinguiſhed him from all mankind, was vital faith: he had a firm perſuaſion of CHRIST's power and grace to ſave: his heart was open to receive him in all his offices, and he ſurrendered his whole ſoul into CHRIST's hands, to be ſaved by him in his own method of ſalvation; Witſius's Chapter of Faith, in his Economy of the Covenants; but above all, Mr. Erſkine's Six Sermons upon the Aſſurance of Faith, pleaſed him more than every thing he had read. He aſſured me that he had had a million of doubts; and when GOD the SPIRIT began to make him taſte the joys of aſſurance, he felt himſelf ardently deſirous to bring every Chriſtian to the ſame ſtature and ſtrength with himſelf.

We have already taken notice of his faith in CHRIST, and I can aſſure the reader; that it was a faith not without words; his whole ſoul was perpetually bent upon doing good: all his thoughts and paſſions: all his words and actions, tended towards the public happineſs: it ſeemed impoſſible for me to conceive of him as living a ſingle day, without contriving how to do good.

His love to CHRIST we have deſcribed before; I muſt only add, in this place, that Mr. Hubbard's two excellent Sermons upon love to CHRIST, were exem-

exemplified by this great and good man in the moſt ſingular manner. His love to CHRIST was attended with the higheſt zeal for his glory. Zeal is a compound paſſion made up of love and anger; love to the object conſidered as good, and anger at every thing that has a tendency to eclipſe or injure that good. He knew that GOD the Father had the higheſt value for his dear SON, and the keeneſt reſentment againſt every enemy to his glory. He knew that GOD the SON had the utmoſt regard for his own honour, and the diſplay of his illuſtrious power and grace to ſave to the uttermoſt, and he copied the example of his Divine Maſter. He knew that GOD the HOLY SPIRIT delighted to glorify CHRIST: that this was his favourite work in the Churches of CHRIST. Hervey's delight and glory was to imitate the example of the HOLY SPIRIT.

The objects of the inviſible world were always very near him, and he realized thoſe objects by faith in a very lively manner. He viewed all the ſaints and angels in glory as very near him every moment. He viewed all the devils and damned ſpirits as very near him: the two worlds of happineſs and miſery were ſtrongly preſent in his mental eye: his faith brought diſtant things very near; he conſidered future things as eternal, and eternity juſt at hand. Theſe ſtrong and pungent repreſentations of inviſible objects, kept his whole ſoul alive and awake to the glory of his great GOD and SAVIOUR.

He had a powerful perſuaſion and confidence that CHRIST had bought a rich abundance of zeal with his moſt precious blood to put into his heart, and that he had purchaſed that heart with the ſame blood to be the receptacle of holy zeal. This was an almighty motive to all manner of good works.

All the bleſſings of heaven and earth: all the graces and glories of time and eternity, he conſidered as the fruit of CHRIST's blood and righteouſneſs; and

and he conſidered his underſtanding, with all his immortal powers, to be redeemed by the blood of GOD, from darkneſs, guilt, and corruption, to be the entire property of his REDEEMER, to be continually employed in the richeſt diſplay of all the divine perfections.

He regarded the example of the beſt of men in all ages, in order to rouſe his own zeal to the moſt unbounded fire. He conſidered Phinehas, who was zealous for his GOD, as a noble pattern for imitation. He imitated the example of the glorious Elijah, who, amidſt a nation of infidels and idolaters, was very jealous for the LORD GOD of Hoſts. He imitated the example of his Divine Maſter, who could truly ſay, the zeal of thine houſe hath eaten me up. He copied the glorious zeal of the apoſtle Paul, who declares, with a moſt magnificent boldneſs, none of theſe things move me, neither count I my life dear unto myſelf, ſo that I may finiſh my courſe with joy. What mean ye to weep and to break mine heart: I am willing not only to ſuffer, but to die for the name of the LORD JESUS.

Hervey conſidered that the zeal of a great and generous ſoul could be no otherwiſe employed or expended, but in glorifying CHRIST.

His zeal could boldly look GOD in the face, and GOD could look his zeal in the face with a ſmiling approbation, becauſe it was the production of his own bleſſed SPIRIT in his heart. His zeal was equally purged from lukewarmneſs on the one hand, and the mad fire of perſecuting bitterneſs on the other. I never obſerved the leaſt ſpeck of perſecution in his temper, language, and letters. It is almoſt impoſſible to conceive, of a human ſoul, in an imperfect ſtate, and dwelling in frail fleſh and blood, more entirely transformed into love to GOD and all mankind; he found, by happy experience, that as true zeal is a reſemblance of GOD, ſo it always

always lives neareſt to that GOD, whoſe rectitude and honour is infinite and eternal. As zeal loves to live near to GOD, as it is immortal as our ſoul, the providence and grace of CHRIST will never forſake a man of true zeal in the preſent life.

The example and righteouſneſs; the honour and dignity of the great Founder of our religion, is an infinitely touching conſideration, to rouſe us to zeal immortal as our exiſtence. GOD has in all ages encouraged men of the moſt refined zeal and ardour in the cauſe of CHRIST.

Self-love and ſelf-intereſt; that is, deep ſelf-concern awakened Hervey to jealouſy or reſentment for the deareſt object, and ſpirited up his paſſions to act with zeal for that object.

Gratitude ſtimulated Hervey's ſoul to a generous zeal for the divine honour: gratitude is a compoſition of the fineſt feelings of the ſoul: gratitude has ſeven ingredients in the compoſition of it, *i. e.* a lively ſenſe of benefits received; a tender regard to the great Benefactor; an ardent deſire to make all poſſible returns; a ſteady determination to be more grateful when we have better abilities; a reſolution never to lay gratitude aſide; diſapprobation, and ſelf-contempt, when we feel an ungrateful heart, and a high delight in our own exiſtence, when we feel a grateful temper equal to our wiſhes.

He conſidered zeal as an intellectual pleaſure, as a moſt agreeable exerciſe to all the faculties of the ſoul, highly pleaſing to GOD, who is the object of it, and exceedingly pleaſing to a good man, who is the ſeat and ſubject of it.

Lukewarmneſs in religion has no pleaſure: it is highly diſpleaſing to GOD, and it is no pleaſure to a carnal profeſſor.

Indifference of heart to the evidences of GOD's exiſtence; indifference of heart to the evidences of the ſoul's immortality; indifference of heart to the evi-

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dences of the inſpiration of Scripture; indifference of heart to the evidences of CHRIST's divinity; indifference of heart to the evidences of his precious ſatisfaction and righteouſneſs; indifference of heart to the evidences of the divinity of the HOLY SPIRIT; indifference of heart to the evidences of all the glorious doctrines of the Goſpel; indifference of heart to every part of practical godlineſs. This temper marks the character of the preſent generation of profeſſors; but whether GOD approves of this temper? whether CHRIST delights in this treatment of his perſon and grace; whether the HOLY SPIRIT of GOD is pleaſed with this treatment, the day of death, which is very near, and the day of judgment, that is not far off, will moſt awfully declare.

At this laſt tremendous day, Hervey's zeal for the glory of CHRIST will ſtand conſpicuous, and will ſhine out before the whole aſſembled world of devils, men and angels. Millions of guilty hypocrites will bluſh to ſee the infinite ſuperiority of his character: millions of devils will tremble to ſee him applauded: millions of angels will triumph to hear him approved; and millions of his fellow Chriſtians will rejoice to ſhare with him in the rewards of grace through an endleſs eternity.

Hervey loved to imitate the example of CHRIST in his temper and life. There was the ſame mind in him that was in CHRIST JESUS. "He walked as CHRIST walked," 1 John ii. 6. CHRIST ſought his Father's glory in all things. Hervey ſought CHRIST's glory in all things. CHRIST obeyed his Father's will in all caſes whatſoever. Hervey obeyed CHRIST at all times and in all conditions. CHRIST truſted his Father's providence in all circumſtances. Hervey truſted CHRIST's providence in all things. CHRIST worſhipped his Father's perfections with high veneration and delight. Hervey adored the

perfections of CHRIST with eternal admiration and eſteem.

Thus we have ſeen that CHRIST aimed at his Father's glory: he truſted his Father's providence: he obeyed his Father's will, and as man worſhipped his Father's perfections with high ſatisfaction and joy. In all theſe inſtances our amiable Author imitated the LORD JESUS CHRIST. Our LORD JESUS CHRIST had all the human graces in the higheſt perfection and beauty; the ſtricteſt temperance and more than virgin chaſtity; the deepeſt humility, the ſweeteſt meekneſs, the moſt unwearied patience, the ſevereſt ſelf-denial, the moſt perfect contentment with the allotments of Providence, the moſt undaunted fortitude, the greateſt ſelf-command: theſe all ſhone out in the temper and life of the LORD JESUS CHRIST; and in all theſe Hervey copied the temper and life of his dear Maſter, the LORD JESUS CHRIST. The ſocial graces ſhone out in his temper and life in their utmoſt brilliancy and beauty: his love to being was unbounded by every thing but the will and decrees of GOD: his uprightneſs to all mankind: his truth and juſtice to the whole world: his ſpirit of forgiveneſs, and his mercy to ſouls in miſery, were beyond all deſcription.

And through every part of his temper, there ran the golden threads of zeal and tenderneſs; of perſeverance and prudence. Hervey had a vaſt admiration and the moſt affectionate imitation of his Maſter. With reſpect to the glorious ordinance of Chriſtian baptiſm, Hervey was no ſour bigot on the one ſide, or on the other. I never obſerved in him the leaſt degree of prejudice againſt what is called Believers Baptiſm. He was not ſo happy to be led into it for himſelf. This was one of the diſadvantages of his education, and to the connections he had formed in all the firſt parts of his life. I uſed ſometimes to repreſent to him the ſentiments of the moſt rigid

rigid Diſſenters concerning him. I told him that they wondered he ſhould continue in a church which had ſo many marks of imperfection, and ſo many blemiſhes from human invention. He freely replied with his uſual frankneſs and candour, which hid nothing from me, nor ever denied or diſguiſed one ſentiment of his ſoul. "My dear friend, I had not the "forming of the conſtitution of the Church of Eng- "land: I had not the eſtabliſhing and inſtituting "of the modes of worſhip; Divine Providence "brought me forth in the Church; I am in great "weakneſs of conſtitution, and have no health and "ſpirits to make any great exertions: if I was to "omit reading the prayers, they would ſuſpend "me; if they did, I would come amongſt you, *for I* "*love you dearly*. With reſpect to the errors and ble- "miſhes of the Church of England, as I was not "the author of them, ſo I can neither correct or "remove them. In truth, I ſtrive never to think of "them, but to fix all my attention on the perſon of "our LORD JESUS CHRIST."

Hervey had a moſt endeared love to the LORD's ſupper: his ideas of it were very ſpiritual and heavenly: he conſidered this ordinance in the light of Scripture; and with the eye of faith, he primarily conſidered it as a memorial of the ſufferings and ſatisfaction of CHRIST: he avoided two extremes in his conceptions of this ſacred inſtitution; on the one hand, that it was a mere memorial of the act of an abſent generous friend, and that we ſhould keep up mere rational ſentiments of CHRIST's ſufferings and death, as a martyr for truth; while on the other hand, he deſpiſed and abhorred all thoſe wild and ſuperſtitious notions with which the Papiſts and others have diſhonoured this bleſſed ordinance. He entered into a ſevere examination of his ſtate and frame before he came to this inſtitution: he approached it with the greateſt veneration and love for CHRIST: he ſaw in

CHRIST's death the moſt ſtriking proofs of the infinite evil of ſin; of the awful ſtrictneſs of the juſtice of GOD; the harmony of all the divine attributes in his ſalvation; the infinite worth of his own immortal ſoul; the boundleſs love of GOD in the gift of CHRIST, and the purchaſe of all the precious bleſſings of the new covenant at the hands of juſtice; and that the kingdom of heaven was now ſet open to all believers.

He exerciſed the moſt ſublime and glorious affections in his attendance upon this ordinance, eſpecially theſe four; admiration, gratitude, Godly ſorrow, and a joyful delight. He ſaw in this plan of redemption, that every thing was marvellous belonging to it: the plan of ſalvation was marvellous: the perſon of the REDEEMER was wonderful: his ſufferings and death were marvellous: his conflicts in the garden and on the croſs were aſtoniſhing: his victories and triumphs over all oppoſition, were marvellous: his triumphs over death, and his aſcenſion to heaven, were marvellous: his application of this redemption to the ſouls of men was wonderful: his carrying on the work of grace in the heart, in ſpite of all poſſible oppoſition; and his finally crowning grace with glory: theſe were, in his view, actions more than unſpeakable, more than glorious.

All the ſprings of gratitude in his holy and generous heart were ſet open upon this occaſion; and he had, as we have already obſerved, the ſtrongeſt ſenſe of benefits received; the greateſt love to his dear Benefactor, and an ardent diſpoſition to make all poſſible returns, with a reſolution never to lay gratitude aſide to eternity.

Godly ſorrow ariſes from a clear ſenſe of the evil of ſin, and a ſenſe of the malignity and guilt that there is in ſin, and the miſchief and miſery that flows from it. This ſorrow does not ſo much ariſe from a fear of hell, or a dread of damnation for our crimes, as

as from a ſenſe of the great unkindneſs and baſeneſs that we have been guilty of in our temper and conduct towards our beſt and deareſt Friend. A believer never mourns better, than when he has the higheſt hope of heaven, and the ſtrongeſt aſſurances of the love of CHRIST.

The affection of delight, which is a mixture of love and joy, was powerfully felt, and generouſly exerciſed by our excellent friend at this ordinance. Delight ruled all the powers and affections of his ſoul: delight reigned and triumphed in his heart: every view that he had of CHRIST afforded him new pleaſure, and inſpired him with greater degrees of joy.

GOD the HOLY SPIRIT aſſiſted him to take a moſt reſpectful departure from the LORD's table, and to live as becomes the Goſpel of CHRIST, in all holy converſation and godlineſs.

The HOLY SPIRIT opened all the fountains of ſtrong conſolations, ariſing from the LORD's ſupper: he was ſupported under the ſenſe of paſt ſins, by a knowledge that they were all pardoned: he was ſupported under a ſenſe of preſent ſins, by a promiſe that they ſhould be all ſubdued: he was ſupported under a ſenſe of indwelling ſin, by an aſſurance that it ſhould be all eradicated, and expelled from the ſoul: he was ſupported under a ſenſe of daily defects and infirmities of his obedience, by a ſight of CHRIST's righteouſneſs: he was ſupported under troubles of life, by an aſſurance that all things ſhould work together for his good: he was ſupported under the approaches and terrors of death, by an aſſurance that CHRIST had extracted the ſting, conquered the power, and altered the property of death for all believers.

He had a moſt endeared love and gratitude for GOD the HOLY SPIRIT: he conſidered him as JEHOVAH, GOD, and LORD, equal with GOD the FATHER and the

the SON; he viewed him as poſſeſſor of all poſſible and infinite perfections; as eternal, immutable, and omnipreſent: as the efficient and eternal life of the whole creation: he conſidered him as omnipotent, and upholding all things by the word of his power: he conſidered him as all-wiſe, poſſeſſed of infinite goodneſs, grace, and love; holy, juſt, true, and faithful.

He viewed the HOLY SPIRIT as the author of the whole univerſe; as the parent of angels and men; the former of all things viſible and inviſible, mortal and immortal.

He viewed the HOLY SPIRIT as the author of the whole body of Scripture; that he took the penmen into his own hands, and enabled them to record the facts, by the direction of inſpiration: he aſſiſted them to compoſe the pſalms and ſongs of Scripture by the inſpiration of elevation.

He aſſiſted them to make all the diſcoveries of the glorious Goſpel; to write all the predictions in the prophetic part of Scripture; to denounce all the threatenings againſt ſin; to preſcribe all the laws of univerſal obedience; to publiſh all the exceeding great and precious promiſes, and to open a charming proſpect into the heaven of heavens.

From all theſe proſpects aroſe a moſt reſpectful love and veneration for the HOLY SPIRIT: he obeyed his dictates without reſerve: he put himſelf in the way of every motive ſuggeſted by the HOLY SPIRIT in the Sacred Scriptures. No perſon ran with a ſwifter race; no one moved with a ſweeter pleaſure in the ways of CHRIST's commandments, when the HOLY SPIRIT had enlarged his heart.

GOD the HOLY SPIRIT inhabited his whole ſoul, and incorporated himſelf with all his immortal powers and paſſions. Hence aroſe a mutual delight in each other: GOD the HOLY SPIRIT took him into his own hands, and made him a living temple.

temple. Hence arose all those personal graces that adorned his character: his strict temperance in the government of his appetites: his virgin chastity, or the purity of his desires: his deep humility, or sense of his immediate dependance upon GOD for every thing: his sweet meekness in the government of his anger: his resolute self-denial with respect to his own fame, and his own righteousness: his patience to wait, to work, and to suffer: his entire contentment of mind with the appointments of providence.

Hence arose his mortification of all sin: his resistance of every temptation of the devil, and his watching against all the sinful compliances of this world. Hence arose his striking at sin and self in all its secret actings in the mind. Hence arose his readiness to conflict with every temptation upon its first approach to the soul, and his holy contempt of all the vain riches, the fleeting honours, and the sordid pleasures of the present life.

From the indwelling of the SPIRIT of GOD, arose his eagle-eyed prudence and discretion in the management of himself and all his affairs in life. Hence arose his undaunted and invincible fortitude, which made him superior to all possible opposition in the way to heaven, and entitled him to those rewards and honours which are so gloriously promised to the conquerors in the Book of the Revelations. Hence arose his amazing activity and diligence in all his studies and pursuits of evangelical knowledge: he hardly knew what it was to have one lazy hour: his working mind was always busy to glorify CHRIST, and promote the happiness of true believers. Nothing gave him so great a joy as to be able to display the illustrious power and grace of CHRIST; and in connection with this, it gave him the highest delight to find that his writings were instructive and useful to mankind. It is hardly conceiveable how a human

spirit

ſpirit, incarnate in ſo feeble a conſtitution, could ever uſe more diligence in the ways of GOD.

His love to the whole world of mankind was ſincere, generous, powerful, and permanent: he had the leaſt of a party ſpirit of any man I ever knew: he practiſed a kind of forgetting himſelf, in order to be agreeable to others, yet in ſo delicate a manner as ſcarce to let you perceive that he was ſo employed: he gave himſelf no airs of ſuperiority, on account of his being a miniſter of the eſtabliſhed Church of England: he was always upon a level with his company: he never conſidered himſelf as James Hervey, the celebrated writer, but as a poor guilty ſinner, equally indebted to divine grace with the loweſt godly day-labourer in his pariſh: he envied no one the honour and happineſs of doing more good than himſelf: he rejoiced in the amiable talents and graces of all his brethren, and all were his brethren who belonged to CHRIST: he was mightily pleaſed at any opportunity of aſſiſting and directing the ſtudies of pious young men, who were devoted to the miniſtry of the Goſpel. Nothing gave him greater pleaſure, than to ſee them go on well, ſtudy wiſely, and preach CHRIST fervently and ſucceſsfully.

From the indwelling of GOD the HOLY SPIRIT, in this great man's ſoul, there aroſe as great ſincerity of heart as perhaps ever exiſted in an human ſoul: he had a moſt ſincere deſire to pleaſe GOD in all things: he longed to know the whole will of GOD, and he applied himſelf to obey the will of GOD as far as he knew it: he was vaſtly ſuperior to the moſt refined heathens: they only obeyed their own reaſon: they never obeyed GOD for one moment. Hervey did not obey his own carnal reaſon, but he obeyed the voice of GOD in his providence, and in his law: his thoughts, words, and actions, were all of a piece; and he preſerved a ſelf-conſiſtency of character in his whole conduct through life: his words were the copy

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of his heart; and his actions were his words, carried into execution: a better pattern of veracity and faithfulneſs did not exiſt in the whole Britiſh empire: he loved univerſal juſtice and truth; and if ever any man exhibited the golden rule as a living law, Hervey was the man. Dr. Watts's beautiful Sermon on the Golden Rule was copied out in the life and converſation of our excellent friend.

There is an excellent beauty in divine juſtice. Moral juſtice amongſt mankind, is a very great beauty: it is a return towards our original rectitude in Paradiſe: it is a reſtoration of the image of GOD in regeneration, and makes a man lovely in his temper, words, and actions.

How much more beautiful muſt be the character of GOD as juſt, having an ardent regard to all his rights, and a deliberate deſign; a determinate purpoſe to preſerve thoſe rights ſacred and inviolate for ever, being juſt to the LORD JESUS; juſt to the HOLY SPIRIT; juſt to all ſaints and angels in heaven; juſt to all good men on earth; juſt to all bad men and devils on earth or in hell to eternity. This was the invariable temper of our excellent friend.

There is an unutterable dignity in divine juſtice: there is a moſt excellent dignity in moral juſtice amongſt men. A man of inflexible juſtice in heart, words, and actions, is a man of ſuperior dignity to the traſh of mankind: he hath a generous ſcorn of doing wrong, and a determined purpoſe to do all that his underſtanding perceives to be right. How much greater dignity muſt there be in the juſtice of GOD: he knows his own worth: he is conſcious of his tranſcendent excellence above all men and angels; and he ſcorns to think an unjuſt thought; to ſpeak an unjuſt word, or do an unjuſt action towards one of his creatures in heaven, earth, and hell.

Moral juſtice is the great bond of union amongſt mankind: without juſtice, families would be in ruin-

ous diſorder; ſocieties would be diſſolved; towns and cities in a ſtate of war; kingdoms and empires would be the bedlams of the univerſe; and all nations round the globe would be fields of blood.

God has ſtamped a copy of his juſtice on the conſciences of men: and this preſerves the world in order; and this ſenſe of juſtice eſtabliſhes an eternal order and union in the heaven of heavens.

Hervey was the brighteſt mirror of the eſſential juſtice of God that I ever knew; and it was from this principle of univerſal juſtice, in connection with invariable truth, that he acted in his conduct towards all mankind. Hence aroſe his ſtrict regard to all the perſons whom he eſteemed his ſuperiors: ſuch are magiſtrates, parents, miniſters, with all the rich and honourable in this world.

Hence aroſe his tender compaſſion for the ſouls of all mankind: his tender pity and unfailing generoſity to the poor: his great love to children, and his ardent deſire that the riſing generation might receive the very beſt education. Hence aroſe his great juſtice to the ſouls of his ſervants: no man upon earth could take a more prudent care to lead his ſervants into the way of ſalvation.

He was the beſt neighbour in the world; and the reaſon was, he loved his neighbour as himſelf. If ever there was a man that acted the part of the good Samaritan, Hervey was the man at all times and in all conditions; he was not only the moſt dutiful ſon, and the moſt loving brother that could exiſt, but he was one of the ſincereſt and tendereſt friends that ever breathed upon earth. I am ſure I found him ſo; and I ſhall reliſh the thoughts of his friendſhip to me in the agonies of death itſelf. I can hardly forbear running out into a large diſcourſe on the nature, the ingredients, the properties, and actions of true friendſhip; but I muſt ſtop my hand to prevent

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this part of my book being disproportionate to the rest.

Let me just observe, that Dr. Owen's Dissertations on Divine Justice, translated from the Latin, are begun to be published. The whole will make about seven numbers, at six-pence each; but the rest will not be printed till the first number is sold off. It may be had of the booksellers, whose names are prefixed to this work.

He had a most ardent love to the whole Church of God upon earth: he knew that there were a body of men chosen by God the Father from eternity to holiness and happiness: he knew that the body of Christ consisted of these chosen men, and that it was for these alone that he laid down his life, and that the ends of Christ's death never could be frustrated: he knew that this body of men were wrought upon by God the Holy Spirit in regeneration, conversion, and sanctification: that this body of men were mingled with carnal professors in the present world, and this mixture of people were called the visible Church of Christ; but that the invisible church were distinguished from all mankind by an inward vital holiness, which rendered them dearer to God, than all the nations upon earth: for this body of people he studied, laboured, and prayed with a constancy, equal to his life and breath.

He delighted at all times to think of this body of people: he knew that a large part of them were already in heaven, and that the rest would certainly follow: he considered himself as a member of this illustrious body, and he gloried in Christ his divine friend, who had put him amongst the children. He rejoiced at the enlargement of this church under any denomination; and you could not please him better than by carrying him any good news of the conversion of immortal souls to the great head of the church.

Hervey was an ardent lover of all the pleaſures of vital religion, and he knew its glorious uſes and advantages to his own ſoul: he conſidered religion as a delightful ſenſe of GOD upon the ſoul, produced and cheriſhed by the influences of GOD the Spirit alone: he knew that the origin of this religion was the life of GOD: it was CHRIST formed in the heart, that this noble principle enabled him to live above himſelf in GOD, and gave him a ſweet boldneſs with GOD in prayer and praiſe: he found that this religion ſanctified all his faculties, and conſecrated all his paſſions to CHRIST: he found that this religion ſanctified the whole creation to him, and turned all nature into a ſchool of inſtruction, and a temple of evangelical devotion.

Hence aroſe his fondneſs for the beauties of nature. Hence aroſe his powers of deſcriptive eloquence: every thing, from an angel to an atom, brought GOD the REDEEMER to his mind: his deſcant upon creation, in which he liſts the ſeveral parts of the viſible univerſe into the ſervice of his REDEEMER, is nothing but a copy of the daily effuſions of his heart.

Whenever you came into his company, unleſs he was diſturbed and interrupted by your own impertinence, he would preſently fall upon ſome of his ſublime contemplations. He wanted no prompting from any man: your grand point of wiſdom and intereſt was to let him go on in his own way; and then, if you had the mind of an angel, he would be ſure to entertain you.

Only conſider what a rich and inexhauſtible mind this man muſt have, to be able for twenty years together to go on in the pleaſing inſtruction of mankind, with no other interruptions than what a feeble conſtitution, and the neceſſary intervals of food and ſleep required of him: all the reſt of his time was devoted in the moſt flaming manner to the diſplay of the

the divine perſon; the divine and infinite ſatisfaction; the divine and infinite righteouſneſs; the glorious offices and grace of the Lord Jesus Christ. He lived upon him as his principle: he lived like him as his pattern: he lived to him as his end. Exiſtence would have been a plague and torment to him, if every moment of it had not been devoted to the glory of his redeeming God.

Every morning of his life his grand queſtion was, "What ſhall I do for the glory of Christ and the good of his kingdom in the world? How ſhall I beſt employ myſelf to-day in diſplaying the new beauties of nature and Scripture?"

Dry verbal criticiſm had very little of his attention; but devotional criticiſm engroſſed his whole heart: he was exceedingly pleaſed to have from you any beautiful remark on the energy and dignity of the words in the Hebrew Bible; and he was equally pleaſed to have any juſt criticiſms upon the New Teſtament.

Hervey loved to contemplate the death of the body, and the immortality of the ſoul. He always found himſelf at home among the tombs, and he could ſpeak with equal truth thoſe lines of Dr. Young, in his Poem on the Laſt Day.

> Say then, my muſe, whom diſmal ſcenes delight,
> Frequent at tombs, and in the realms of night;
> Say melancholy maid, if bold to dare
> The laſt extremes of terror and deſpair:
> O ſay, what change on earth, what heart in man,
> This blackeſt moment ſince the world began.
>
> Second edition, page 10th.

He conſidered death in every view of it, and he conſidered death as a part of his treaſure and bank ſtock.

The death of good men, the death of bad men, the death of his deareſt friends, the death of his bittereſt enemies, the death of prophets and apoſtles, the

the death of martyrs and primitive Chriſtians, his own death; but above all, the death of CHRIST, was a rich part of his treaſure.

He conſidered death as a ceſſation of the motion of the heart, and a ſtoppage of the circulation of the blood, and the free flow of the animal ſpirits. He conſidered death as a diſunion of ſoul and body, or a ſeparation of the two conſtituent parts in man, as a diſſolution of our earthly frame, and a departure out of this world to an inviſible eternity. He conſidered death as a turning the body to duſt and aſhes. He conſidered death as iſſuing in a declaration of our moral character before the throne of GOD, and affixing our ſtate for eternity, in heaven or hell. He conſidered death as entering upon a new ſtate of our thinking powers, and having larger conceptions of GOD to eternity.

With reſpect to the body, he conſidered death as a ſleep, Daniel xii. 2. and it is ſo ſtiled becauſe ſleep is an image of death.

In ſleep the ſenſes are locked up, and in death a man is wholly deprived of his ſenſes. Sleep is but for a ſhort time, and ſo is death. After ſleep a man riſes, and being refreſhed by it, is more fit for labour. So is death to true Chriſtians; it is a reſt to them, and they will riſe in the morning of the reſurrection freſh, lively and active, more fit for divine exerciſes. See Dr. Gill's Body of Divinity, page 916, 917.

Hervey had as clear views of the immortality of the ſoul, as any man upon earth. He conſidered the proofs from nature; the proofs from the natural and moral perfections of God; the proofs from man; the proofs from the ſublime and glorious truths of the Goſpel; the proofs from a clear account in Scripture, of ſouls, even now, this moment in heaven and hell.

Hervey had the proofs from nature clearly before his underſtanding; the grandeur of ſpace, as apparently reſembling the eternity, immutability, omni-

preſence

preſence of God. Who can contemplate ſpace, and conceive it as exiſting only for the ſake of a block or a brute?

The Revolution of the natural World.

If we could watch every night in the northern and ſouthern hemiſpheres, we ſhould ſee every one of the conſtellations in the whole vaſt concave of the heavens; and who can imagine that theſe grand proſpects were all made for a creature of a moment's duration?

The ſucceſſion of the four ſeaſons evinces the immortality of the ſoul.

Spring exhibits a new creation.

Summer ſhews freſh ſcenes of boundleſs goodneſs.

Autumn diſplays the new bounties of Providence.

Winter exhibits new proſpects of the wiſdom, power, and goodneſs of God.

Has God brought on ſuch a ſucceſſion of the ſeaſons for nearly ſix thouſand years, merely for the uſe of dogs and bullocks, or birds and fiſhes? The regular and beautiful ſucceſſion of day and night through ſo many thouſands of years, gives us a ſtriking evidence of our immortality.

Proofs of the Immortality of the Soul, from the natural and moral Perfections of God.

His eternity is a reſemblance of our immortality. His Omnipreſence reſembles the vaſt range of thought by which the ſoul of Hervey could fly in a moment through heaven, earth, and hell. His omnipotence is a ſtriking image of the amazing ſtrength and activity of this great man's immortal ſpirit. The wiſdom and knowledge of God reſembles the worlds of ſcience reſiding in the vaſt underſtanding of this man.

The goodneſs of God was a lively image of the unbounded benevolence which reigned and lived in this good man's heart.

The

The divine holineſs was the pattern and ſource of his holineſs. The juſtice of God was a lively reſemblance and image in the ſoul of this juſt man, and his truth and faithfulneſs was the origin, the pattern, and the end of all truth, veracity, and faithfulneſs, in his immortal ſoul, to eternity.

PROOFS FROM MAN, OF THE IMMORTALITY OF THE SOUL.

His diſcontent with his preſent condition in life. There is not a man in the world in his unregenerate ſtate, but what wiſhes for ſome change in his condition. The gradual growth of reaſon proves immortality; the nature of hope aſpires to immortality, the nature of virtue, which is progreſſive, to eternity. A ſoul is capable of increaſing knowledge, through ten thouſand ages. The grandeur of the paſſions proclaim the ſoul immortal. Unbounded ambition, or the love of honour, fame, and glory, ſhew that we are immortal. The inſatiable appetite for pleaſure evinces our eternal duration; the ſordid paſſion for wealth, or the mean appetite ſtiled avarice, or love of gold, is a proof of our immortality. Our preſent ſtate is quite puzzling and unintelligible, on a ſuppoſition that we die like a bullock or a dog. The abſurdities that follow from the brutal ſtate of the human ſoul, are infinite upon infinite: they confound the human underſtanding, and outrage all the common ſenſe in the world. The ſuppoſition of our dying like brutes makes a wiſe man mad: it drives him to the moſt deſperate circumſtances.

> For non-exiſtence no man ever wiſhed,
> But firſt he wiſhed the DEITY deſtroy'd.
> Night VII. line 892.

In a word, the daily war between devils and angels proves our ſouls to be immortal, and therefore we may ſay with Dr. Young,

> Kind is the devil, O infidel! when compared with thee.
> Line 874.

PROOFS

Proofs from the sublime and glorious Truths of the Gospel.

The ſacred three, who from all eternity entered into a council of peace concerning man's ſalvation. This council includes three ideas, *i. e.* the deepeſt wiſdom, the utmoſt ſincerity and ſerioufneſs concerning man, as being a moſt important creature in the eye of God.

It likewiſe includes the utmoſt union of heart, or the ſweeteſt aſſociation of the divine Perſons, to effect the eternal ſalvation of men. See a View of the Plurality of Perſons, in the eternal Godhead, from the Hebrew Bible, in forty-ſix Particulars, page 241—244 of this book. See a Scripture Repreſentation of three Perſons in the Divine Nature, aſſociated in the Salvation of Man, in twenty-ſix Particulars of this Book, page 245—254.

The glorious doctrine of election to everlaſting life, proves our immortality.

The doctrine of particular, abſolute, and certain redemption, demonſtrates the immortality of the ſoul.

The glorious bleſſing of adoption, pardon of ſin, and juſtification by Christ's imputed righteouſneſs, demonſtrates the immortality of the ſoul.

The great bleſſing of regeneration, converſion, ſanctification, and vital union with Christ, prove the immortality of the ſoul.

The final perſeverance in mental habits of holineſs, or the continuation of divine and ſpiritual principles, demonſtrate the immortality of the ſoul.

We have a clear account in Scripture, of ſouls now this moment in heaven and hell. This is a bright proof of immortality. We have promiſes of eternal life to good men, and we have threatenings of eternal death to bad men; all to be fulfilled at our moment of departure from the body.

Theſe are all ſtriking proofs of our immortality.

Let us close the evidence with the declarations of God himself. Men may kill the body, but cannot kill the soul, Matt. i. 28. The spirit shall return to God who gave it, Ecc. xii. 7. Two men appeared, Moses and Elias, Luke ix. 31. Beggar died, and was carried by angels, Luke xvi. 22. In hell he lift up his eyes, Luke xvi. 23. To-day shalt thou be with me in Paradise, Luke xxiii. 43. Stephen said, Lord Jesus receive my spirit, Acts vii. 59. Absent from the body, present with the Lord, 2 Cor. v. 8. Whether in the body or out of the body, I cannot tell, God knoweth, 2 Cor. xii. 2. Spirits of just men made perfect, Heb. xii. 23. To live is Christ, to die is gain, Phil. i. 21. Life and immortality are illuminated by the Gospel, 2 Tim. i. 10. I saw the souls of them that were slain for the word of God, Rev. vi. 9.

Hervey had very exalted conceptions of the terror and glory of the resurrection, and the last conflagration of the universe. I cannot speak so well for him, as he can for himself: hear him then in his own words.

"Wonder, O man! Be lost in admiration at those prodigious events which are coming on the universe: events, the greatness of which, nothing finite can measure, such as will cause whatever is considerable or momentous in the annals of all generations, to sink into littleness and nothing: events, (Jesus prepare us for their approach; defend us when they take place!) big with the everlasting fates of all the living and all the dead. I must see the graves cleaving, the sea teeming, and swarms unsuspected, crowds unnumbered, yea, multitudes of thronging nations rising from both. I must see the world in flames: must stand at the dissolution of all terrestrial things: and be an attendant on the burial of nature. I must see the vast expanse of the sky wrapt up like a scroll; and the incarnate God issuing forth from light inaccessible,

ceſſible, with ten thouſand times ten thouſand angels, to judge both men and devils. I muſt ſee all eternity diſcloſed to view; and enter upon a ſtate of being that will never, never have an end.—Tombs, page 131."

Hervey conſidered the reſurrection of the dead as that grand and aſtoniſhing action of the omnipotence of GOD the SON, by which the bodies of all that are dead in earth and ſea ſhall ſpring up from the duſt, and ſtand on their feet in a moment, in the twinkling of an eye, never to die any more, but to have their eternal exiſtence determined to the horrors of hell or the joys of heaven, as long as GOD endures.

Hervey had grand conceptions of the laſt judgment: in the twenty-firſt year of his age, as may be ſeen in a letter to his ſiſter, concerning Dr. Young's poem on the laſt day, dated Lincoln College, Oxford, May 2, 1734. Collection, Letter III.

He grew in his reliſh for this poem for twenty-four years, and never loſt ſight of it.

He conſidered the laſt judgment as that great action of GOD the SON, in which he will accurately ſearch the ſouls of all men, and attentively examine the internal character of every perſon, and declare the quality of every temper, and action, and determine the ſtate of damnation and miſery, or ſalvation and happineſs, for every immortal ſoul, to all eternity, in heaven or hell.

If you wiſh to read the moſt ſtriking deſcription of the day of judgment I ever read, or expect to read, ſee Letter V. of Aſpaſio to Theron, page 413—421, and the concluſion of that letter, page 462—464.—large octavo Edition.

Hervey had a clear ſenſe of hell, or the final miſery of the wicked. He conſidered hell as conſiſting in the tortures of a guilty conſcience, in a keen remorſe for all bad tempers, words, and actions. He conſidered hell as conſiſting in eternal ſelf-accuſation, and ſelf-upbraiding for paſt crimes.

He conſidered hell as conſiſting in a ſenſe of GOD's will to ſeparate us from him, and to fill us with deſpair of his love, as loſt for ever and ever.

He conſidered hell as conſiſting in a hatred of GOD, ſettled into malice, which can never eaſe itſelf by revenge.

He conſidered hell as conſiſting in eternal hardneſs of heart, never to relent for paſt crimes; never to ſtoop to the will of CHRIST to all eternity.

He conſidered hell as conſiſting in intenſe black ſorrow, and wild impatience, at the loſs of all poſſible good, with a full conviction that the loſs of that good never will be reſtored.

He conſidered hell as conſiſting in raging deſires for eaſe, which never ſhall be ſatisfied, and in longing for a drop of pleaſure, which never can be gratified.

He conſidered hell as conſiſting in vexation and envy at all happy ſouls in heaven and earth, and in a bitter ill will to every happy creature in the univerſe of GOD.

He conſidered hell as conſiſting in a dread of new torments, and horrible fears of new puniſhment every moment, through an eternal duration. Theſe were the tremendous conceptions that Hervey formed of hell.

Hervey had clear views of heaven, or the final happineſs of the righteous. He conſidered heaven as conſiſting in ſweet peace of conſcience, or a ſenſe of perfect friendſhip with GOD. He knew that all ground of offence between GOD and man was entirely taken away by the blood of CHRIST. He knew that GOD had no ill will to puniſh; that he had not one angry thought in his heart; that he received the ſinner into full confidence of favour, that there was no reaſon for the leaſt complaint in GOD againſt his people.

He conſidered heaven as conſiſting in a ſenſe of GOD's will to unite himſelf to the ſouls of his people.

ple. He knew that in heaven that GOD's desires to unite himself to his people run out into a most unbounded length, and indulged themselves in all the ardours that a GOD can feel.

He considered heaven as consisting in love to GOD, rising into vast admiration and esteem, and settled into the most intense delight.

He considered heaven as consisting in eternal sweetness of temper, like the brightest saints of the Old and New Testament, and an eternal softness of heart, without the least reluctance, weariness, or disgust.

He considered heaven as consisting in the most unbounded pleasures; the pleasures of the frame of soul, purity and holiness: the pleasures of the place a holy, heavenly world; the pleasures of the company, GOD the FATHER, SON and HOLY SPIRIT, millions of glorified saints and angels; the pleasures of looking back on the goodness of CHRIST through our whole lives; the pleasures of looking forward through a boundless eternity, and seeing that we have entered upon a state of happiness, which shall never never have an end. This delightful ease in the powers of the soul, and these oceans of pleasure which roll through all the affections, will be equal to our vast capacities, and lasting as our immortal duration.

He considered heaven as consisting in a great quantity of relative happiness, or a joy to see all the millions of souls in heaven equally happy with ourselves. There is no undervaluation of souls in heaven: there is no contempt for souls in glory: there is no aversion to one blessed spirit: there is no ill will to a Christian brother; no disgust at a fellow Christian; but we shall survey the world of souls with the same unbounded delight, as though the happiness was all our own through eternity. To all these we must add, one more conception to complete our ideas of heaven.

Hervey

Hervey conſidered heaven as conſiſting in hourly expectations of new pleaſures, burſting from the heart of JESUS, our GOD and SAVIOUR.

REMARKS ON MR. HERVEY'S LIFE AND CHARACTER.

REMARK I. All the knowledge of this great and good man was carried on and attained by books. Truly ſpeaking, he had no tutors: before he went to college he had none: while he was at college he had none. His nominal tutor taught him nothing, nor were regular lectures to be found in his college; conſequently he was left to make his own way, and for a long time that way was in the dark. At laſt Mr. Jenks and Rawlin, on Juſtification by CHRIST's Righteouſneſs, octavo, 1741, were put into his hand by divine Providence. Theſe were the books which, under the direction of the SPIRIT of GOD, firſt directed his apprehenſions to CHRIST's righteouſneſs. Marſhall on Sanctification firſt led him to the great ſpring and means of Goſpel holineſs. The great Mr. Thomas Hall on Final Perſeverance, in the Lime-ſtreet lectures, firſt led him into the comfort of that doctrine; and when he came to read Witſius's Œconomy of the Covenants, he found a treaſure, infinitely rich, divinely excellent and inexhauſtible. He uſed to lament it as one of his greateſt loſſes that he was acquainted with that excellent author no ſooner.

Boſton's Fourfold State of Man laid very near his heart. He has deſcribed from him the whole proceſs of conviction and converſion, in a moſt lively and inſtructive manner. See Theron and Aſpaſio, Dialogue IX. page 29, large octavo edition.

REMARK II. How exceeding defective and erroneous are our public and private ſchemes of education! or rather, we have no wiſe and good ſchemes at all. Every man who ſets himſelf up as a tutor of youth,

youth, purſues the dictates of his own wild imagination, and the ſcholars fare accordingly. But the method of education at our public colleges are beyond deſcription defective and bad. This is diſplayed in moſt lively and affecting colours, in the eſſays of the Rev. Viceſimus Knox.

If we ſurvey our two univerſities, the beauty and grandeur of the buildings, the pleaſantneſs of the gardens, the ſhady walks, the pleaſant bowers, the public and private libraries, the inſtituted lectures upon all the liberal arts and ſciences, the noble profeſſorſhips, the large endowments and rich incomes of thoſe colleges, with a thouſand other advantages, which I cannot ſo much as name.

Amidſt all this profuſion of advantages, Hervey had juſt as much help as though he had been born on the Coaſt of Guinea, or in the Sandwich Iſlands; and we have reaſon to think that thouſands of our young men, who reſide at the colleges, meet with the ſame fate. They go thither ignorant of ſcience and divinity, and they come away ignorant as they went.

What a moſt affecting conſideration is this! that a young man of ſo fine a genius and capacity to receive all kinds of inſtruction, ſhould be ſo vilely neglected!

I have as great an eſteem and veneration for learned and good men at our public colleges, as moſt perſons in the world: they muſt know that I do not write from a ſpirit of ill will and bitterneſs. If the concealing theſe errors and blemiſhes in public education would cure them, I would be the firſt man in the world to keep them ſecret, but the matter is impoſſible. The ignorance and inſufficiency of our young nobility, and the great defects in the knowledge of divinity in the younger miniſters of religion, is viſible in every part of Great Britain, and cannot poſſibly be concealed from the common people in every pariſh.

RE-

REMARK III. What unſpeakable encouragement doth this example give to excite young perſons to increaſe in knowledge and virtue.

In this caſe you ſee every obſtruction removed, every obſtacle demoliſhed, every objection anſwered.

The obſtructions in the way to knowledge are chiefly theſe three, *i. e.* indolence, cowardice and ſelf-conceit.

Now what reaſon can there be for indolence, when they ſee the pattern of a man of indefatigable diligence? What ground can they have for cowardice, when they ſee a perſon of great tenderneſs of conſtitution ſurmount all difficulties, conquer all obſtacles, and riſe to ſuch tranſcendent heights of ſcience and virtue? What reaſon can they have for pride and ſelf-conceit, when they ſee a man of ſuch ſhining genius and ſuch accompliſhments, to be one of the humbleſt perſons in the world?

Only ſtand ſtill, my reader, and conſider for a few moments; here is a poor raw boy, kept at the grammar ſchool for ten years, without any perſon to teach him one ſcrap of ſcience, or ſo much as to lead him into the beauties of the claſſics, not ſuffered to hear Dr. Doddridge preach the Goſpel, though he lived in the ſame town for ſeveral years.

When he was ſent to Lincoln College, in Oxford, he had no tutor; or one that was worſe than none, a proud and haughty man, who had no true taſte; no genius for teaching; no humanity and fatherly compaſſion; no faithfulneſs and honeſty of ſoul. Under this man he was taught nothing; and after ſtaying near five years at college, making his way by his own induſtry and the bleſſing of CHRIST.

Can you imagine a man labouring under greater diſadvantages? every thing to diſcourage him, nothing on earth to prompt him to excel.

I publiſh this work not ſo much to proclaim the fame of Mr. Hervey, as to promote the glory of GOD and the good of my country. That country whoſe happineſs

happineſs I have more or leſs ſought for above fifty years. I have now a greater regard than ever to national honour, to national wealth, to national ſcience and virtue; but above all to national religion and happineſs. I deſire to offer up a prayer, with the warmeſt emotions that an immortal ſoul can feel for the ſalvation of our KING and QUEEN, for the heir of the throne, for our nobles, our judges, and our clergy of all denominations; for our merchants, our huſbandmen, and the common people of the land. I pray the eternal Being, that this book which I now publiſh, may be an inſtrument in the hands of divine Providence, to promote national honour and happineſs, by cheriſhing true religion, and advancing public ſpirit, or the love of our country. I truſt I ſhall have ſome of the wiſeſt and beſt young people amongſt my readers.

There are doubtleſs ſeveral defects in my book, and I am not ſo blind as to be ignorant of many of them; but this I can aſſure the reader, that there is not one wilful miſrepreſentation of facts; and I defy the malice of hell and earth to prove that I have written one falſhood. It was impoſſible to deſcribe ſuch a character as this without an appearance of flattery: ſuch ſuperior virtues and graces will always appear extravagant to the people of cold hearts and very inferior virtue.

My pretended friends, who endeavoured to pour cold water on my ardent deſcription of this great and good man muſt excuſe me that I did not chooſe to ſtoop to the load of their phlegm: cold dead phlegm in ſpeaking or writing I always deſpiſe, and I aſſure them that the authors of it ſhall always have it all to themſelves.

This book will outlive Pagan darkneſs, the Mahommedan Alcoran, Jewiſh prejudices, Popiſh errors and Proteſtant infidelity: it will be read by millions then, which are now unborn. The wiſe and worthy

people in that happy time will wiſh that Hervey had had a better biographer; and I wiſh ſo too, but however, this book will convey ſome information concerning the character of a man whoſe name is written with the beams of the ſun, and inſcribed amongſt the conſtellations of heaven. If this book ſhall convey ſome inſtruction and entertainment, how much more ſhall his own immortal writings be read with a fixed attention and fervent admiration. They will read with wonder and delight the works of a man born in the Sardian ſtate of the church, on Friday, the 26th of February, 1714, at HARDINGSTONE, a country village, one mile from Northampton, and who died December 25th, at four o'clock in the afternoon, at Weſton Favell, 1758, in the forty-fifth year of his age.

They will wonder to think of a man who was trained up in a total ignorance of the ſpiritual nature of the Goſpel to the year 1733. They will then ſee the light of God gradually dawning upon his ſoul to 1741. In that year his letter to Mr. Whitfield ſhews that his ſoul centered in CHRIT's righteouſneſs: from this time his path ſhone brighter and brighter to the year 1746. In that happy period, his Meditations among the Tombs, and his Reflections on a Flower Garden, burſt out all at once on the aſtoniſhed world. People of the fineſt ſenſe, of the moſt elegant taſte, and the higheſt reliſh for the Goſpel, ſaw a new ſpecies of writing, which pleaſed the mind, inſtructed the underſtanding, charmed the imagination, fired the paſſions, and ſpread a glow of devotion and delight through the whole ſoul.

They were at a loſs which to admire moſt, the genius of the w[illegible]er, or the productions of his pen. Sometimes they turned their thoughts to the man, and were ready to aſk themſelves this queſtion, What a ſtrange creature is here? Is this a ſeraph or a human being? where was he born, where was he educated?

How

How did he attain this knowledge? Who gave him these powers, to paint to the imagination, to prove to our reason the truths of the Gospel, and move the passions of the heart.

The peculiar Goodness of Christ to James Hervey.

Consider this man as the object of Christ's affectionate disposition to make his soul happy. Whatever good he possessed of any kind; whatever genius or excellence he was conscious of in the frame of his nature; in the aptitude of his understanding; in the bent of his will; in the rich powers of his imagination, and his pre-eminence above millions of other men, all flowed from Christ and his Holy Spirit.

That largeness in the capacity of his soul, by which he was entertained with a boundless diversity of objects in universal nature, through earth, and sea, and heaven; with all the starry worlds, and the Scriptures of God: all these worlds of objects and ideas flowed from the Person and Spirit of Christ.

Christ, by his Spirit, gave him those divine, affections, and those devout passions, which yielded him a great variety of fruitions and pleasures.

His moral capacities and improvements were accompanied with a high sense of worth, as a new and regenerate creature of God, indued with a divine taste, or holy aptitude of understanding, to conceive great and new thoughts of the perfections of God his Redeemer, and his vital union with his soul.

The rich privileges of his condition, as a Christian; or that ample provision which was made for his easy enjoyment of life and existence, whether by means of his own invention, or by the assistance of his friends, whether by the benevolence of his fellow creatures, or by the immediate agency of Christ

alone, it all comes to the ſame thing, CHRIST is the ſource and giver of all good.

The daily happineſs which he received from CHRIST, and the continual ſenſe he had of the ſupreme good; the hourly union he had with eſſential truth; his reſt in the love of CHRIST; his delight in the ſupreme beauty, and in the uſe and enjoyment of CHRIST's infinite love; all theſe flowed from the ſame ſource.

All theſe good things, with every other good thing that can be mentioned or thought of, are originally owing to the bounty of CHRIST; and however they were conveyed by the kindneſs of friends, or the intervention of Providence, CHRIST was to be ſeen in all every moment; and the whole world of good in its vaſt variety, is all nothing but cyphers and vanity without CHRIST.

The DECREES *of* GOD, *practically improved by the great Mr.* JOHN HUBBARD, *with* ADDITIONS.

With what calm ſerenity and ſublime fortitude may a truly good man commit himſelf to GOD in well doing.

What a mighty ſpring is the decree of GOD to generous, great, and noble undertakings, in the cauſe of GOD, and for the glory of the SON of GOD, in his perſon, perfections, and offices.

What has a wiſe and worthy man to fear, that ſhould deter or divert, allure or terrify, his ſoul from the moſt difficult actions, the moſt laborious and dangerous ſervices he is warranted or called by GOD to engage in; for he knows that nothing is left to chance; nothing in all the world left to run at random; nothing left to the will and power of creatures; but all occurrences and operations are regulated and ordered by the decree of heaven: all matters are governed by the purpoſe of the all-wiſe mind of GOD; and the inward thoughts, or mighty decree of GOD, often

often brings forth what could never be expected from the outward face of things. Which absolute decrees, or inward thoughts and purposes of GOD, are clearly and fully interpreted by GOD's whole word: his voluntary declarations and rich promises in particular, respecting the temporal blessings and spiritual graces of his people: that let the decree of GOD fall how it will, let the mighty thoughts of GOD the SON open to the world in actions and great operations how they may, the wise and good man shall be improved by every thing; he shall be bettered by every thing: he shall be worsted by nothing through the whole of his life, and in the moment of his death.

The heart of GOD, expressed in his promises, interprets all his thoughts concerning his people; and there is no one condition of pain or pleasure, of poverty or riches, of loss or gain, of disgrace or honour, of temptation or victory, of persecution or protection, of oppression or liberty, of sunshine or midnight, of sickness or health, of solitude or company, of social friendship or friendlessness, of the world's favours or its frowns, and of the approach of the king of terrors, in which the wise and good man shall not be bettered by every thing, and worsted by nothing. He shall rise superior to the world, the devil, and the flesh, and triumph in GOD's love for ever and ever.

GOD's decree brings forth what could never be expected from the OUTWARD FACE of THINGS.

This remark is most delightfully illustrated and confirmed by the instances of Charles Rollin and James Hervey.

Here are two poor boys, raised from nothing, to be the first writers in the whole world. Rollin was the son of a cutler at Paris, whose father died when he was but five years of age: his mother was not able to give him a good education. A curate in the neighbourhood

neighbourhood procured him a place in a charity ſchool. Here he made ſuch a rapid progreſs, as to aſtoniſh his friends, and gain him an higher ſituation in a better ſeminary. All the world knows the conſequences! he became the firſt man in France, and his writings will live till the burning of the univerſe and the end of all things.

James Hervey is another inſtance of the ſingular and ſupreme goodneſs of GOD. He was but one degree above a charity boy: and who could ever have thought that this youth ſhould riſe to the moſt exalted degrees of ſcience, eloquence, and devotion; ſo as to become the wonder and ornament of the Britiſh empire!

The deſign of this concluſion of my work is to rouze the ambition of the Britiſh youth, to excell in every part of learning and virtue; and eſpecially to you in the lower ranks of life. There is no occaſion for you to be the ſon of a nobleman, in order to be a good ſcholar, and an amiable Chriſtian. Wealth and honour acquired already to your hands, are rather an obſtacle, and a curſe to ſtudy and ſcience.

Our public ſchools produce few or none of the beſt men in England: you have therefore every motive to ſtimulate you to action, to diligence, to dignity, and ſolid glory.

Ariſe! ariſe then, my dear young friends, and ſtrive to make new Rollins and Herveys in the preſent age.

There was a beautiful reſemblance in the temper and character of theſe two excellent men.

Their natural genius and taſte.

Their fine perceptions of beauty.

Their love of claſſical elegance.

Their delight in the beauties of creation.

Their delicate diſcernment of the beauties of hiſtory, and the characters of men.

Their

Their natural powers for eloquence, and all kinds of good writing.

Their ardent love to GOD, and delight in his perfections.

Their aſtoniſhing reverence for, and ſtudy of the Holy Scriptures.

Their peculiar love to the perſon of CHRIST, and faith in his precious righteouſneſs and blood for their whole ſalvation.

Their amazing tenderneſs and zeal, for the honour of GOD the HOLY SPIRIT.

Their boundleſs philanthropy, or univerſal love to the whole world of mankind.

Their high ſenſe of honour and moral juſtice, in all its branches and views.

Their invincible ſpirit of benevolence and beneficence all through life.

Their indefatigable love to all the ſciences, and their inſatiable purſuit of every part of beautiful literature.

Theſe are ſome of the features in which Rollin and Hervey reſembled each other: and theſe virtues powerfully invite and ſtimulate us to a moſt diligent imitation.

Great GOD! make it appear that we are dear to thee, and eminent for holineſs, and uſefulneſs all the days of our lives. Let a generous ambition to excel animate our breaſts, and under the conduct of GOD the SPIRIT riſe higher and higher in the empire of GOD to eternity.

FINIS.

A

SERIES of LETTERS

FROM THE LATE

Rev. JAMES HERVEY, M. A.

TO THE

Rev. JOHN RYLAND, M. A.

CONTAINING,

SIX YEAR's CORRESPONDENCE BEFORE HIS DEATH,

WHICH HAPPENED

DECEMBER 25, 1758.

Never before printed.

A

SERIES of LETTERS.

LETTER I.

Weſton-Favel, Dec. 2, 1752.

Rev. and Dear Sir,

I AM aſhamed to acknowledge, but acknowledge I muſt, that I received your firſt favour by the newſman. I was then very buſy (at thoſe intervals of time when I was capable of application) in preparing for the preſs "An Anſwer to Lord Bolingbroke's Animadverſions on the Hiſtory of the Old Teſtament." In behalf of which attempt, I intreat an intereſt in your prayers to GOD, that it may be accompanied with his bleſſing, and may advance the honour of his word.

Since that, I have been ſeized by a ſwelled face and a fever, which has confined me to my chamber, and delivered me over to the phyſician. Being always ſo extremely weak, and often quite ill, I am diſcouraged from undertaking either correſpondence or buſineſs. How can ſuch an invalid hope for ſpirits to anſwer the one, or for ſtrength to diſpatch the other? This is my caſe; or elſe I ſhould, with real delight, embrace your propoſal. Nothing could be more agreeable, than a free epiſtolary intercourſe, on the glories, the merits, and the love of our LORD JESUS CHRIST. But I am really become *like a broken veſſel*; and cannot engage to furniſh out my quota. Your

friend's mind was always a penurious, and now is an exhauſted ſoil—can give birth to nothing that is worthy of the ſubject, or worthy of your peruſal.

I deſire to bleſs the GOD of all power, and the GOD of free grace, if he has been pleaſed to make my feeble miniſtry in any degree edifying to any of your friends. May the perſon you hint at, increaſe with the increaſe of God; be ſealed unto the day of redemption; and though I know not the name, have a ſweet aſſurance, that his or her name is written in the LAMB's Book of Life!—My cordial ſalutation and good wiſhes wait on Mr. Medley. May He that walketh amidſt the golden candleſticks, and has the ſeven ſpirits of GOD, proſper your united labours; that you may train up many, many youths, for a life of diſtinguiſhed holineſs, and extenſive uſefulneſs, in the world below, and for a life of conſummate happineſs and everlaſting glory in the manſions above!

I wiſh you would favour me with your thoughts concerning the righteouſneſs of CHRIST's life: its excellency and perfection: that righteouſneſs, I mean, which was antecedent to his atoning death, and conſiſted in his obedience to the whole moral law; I will then ſend you the reſult of my meditations on the ſame ſubject: to be partly confirmed; partly improved, by your's. Though I have forbore writing, I have taken every opportunity to inquire after you. I have always profeſſed a moſt affectionate eſteem for you; and have often made mention of you at our heavenly Father's throne; which not only has been, but will continue to be, the pleaſing practice of,

Dear Sir,

Your ſincere Friend,

and Brother in CHRIST,

JAMES HERVEY.

LET-

LETTER II.

Weſton-Favel, Jan. 6, 1753.

Rev. and Dear Sir,

I AM truly obliged, and ſincerely thankful, for your laſt letter. The ſpeed and the weight of your anſwer render it a double favour. I ſee it is dated Dec. the 13th; but I received it not till laſt Sunday evening, when it refreſhed my ſpirits, after they had been exhauſted, delightfully exhauſted, by preaching JESUS CHRIST. From which circumſtance, you will perceive, it was impoſſible for me to acknowledge your kindneſs ſooner.

Herewith I ſend you, according to my promiſe, a few thoughts on the noble ſubject which you have conſidered, with an energy which, I hope, will ſtrike me, on every repeated peruſal; and with a propriety, in which I can find nothing to be altered, unleſs it be its brevity. Do not grudge your paper, my dear friend, when you pour out your ſentiments on ſuch a topic.

My manuſcript is part of a pretty large work, which, amidſt great infirmities of body and mind, I have been meditating. Let me beſeech you to read it; not with the partiality of a friend, but the ſeverity of a critic; and let me hope; let me promiſe myſelf, to receive it again, improved and enriched by your free corrections.

The whole work, if the FATHER of Lights ſhould vouchſafe ability to finiſh it, will conſiſt partly of Dialogues, and partly of Letters: to treat of thoſe grand doctrines of Chriſtianity, which are of univerſal concernment, and of the laſt importance; ſuch as the fall of man in Adam; the depravity of our nature; the atonement of CHRIST's death; the imputation of his righteouſneſs; (this is to be conſidered very diſtinctly and copiouſly) the ſanctification of our nature &c. To be interſperſed with ſome eaſy but improving

ſtrictures

ſtrictures of natural philoſophy, and to be decorated with ſome agreeable, but edifying pictures, of rural nature.

I intreat you to obſerve, on a ſeparate paper, what is redundant, and ought to be retrenched—what is deficient, and wants to be ſupplied—what is obſcure, and needs to be cleared up—what is weak, and ſhould be ſtrengthened—low, and ſhould be elevated. I rejoice to find, that my ſentiments ſo exactly coincide with your's. I ſhall often beſeech Him, in whom are hid all the treaſures of wiſdom, to give you all knowledge and utterance. And I humbly requeſt the ſame exerciſe of benevolence in behalf of,

Dear Sir,

Your truly affectionate Brother,

in JESUS CHRIST,

JAMES HERVEY.

P. S. I am obliged for your candid approbation of Remarks on Lord Bolingbroke. Accompany them, dear Sir, with your prayers: then, perhaps, though they touch the argument but ſuperficially, they may be made to penetrate ſome hearts.

LETTER III.

Weſton-Favel, Feb. 3, 1753.

Rev. and Dear Sir,

I Received your obliging letter, and very valuable preſent of Witſius, which I ſhall thankfully keep as a monument of your friendſhip, and attentively ſtudy as a magazine of evangelical wiſdom. May the LORD JESUS CHRIST transfuſe the precious truths from the writer's pen, to the reader's heart!—I had ſeen this treatiſe before; but it was at a time when my ſpirits were ſunk to a very low ebb, and I had but little reliſh even for the moſt excellent things.

I rejoice, and ſhall be encouraged to proceed in my work, if you really approve thoſe little ſketches; but

hope, and I earneſtly beg, that you will beſtow upon them your free corrections. My piece is at yet only in embryo. Will you, dear Sir, contribute your aſſiſtance to ripen the deſign, and bring it to the birth? With this view, I ſend you my four firſt Dialogues: they are very incorrect, and ſhamefully blotted: the firſt fault, your pen will mend; the ſecond, your candor will excuſe. But inſtead of making any more apologies, or making any other requeſts, give me leave to lay before you a plan of the whole ſcheme.

After the four firſt conferences, Theron and Aſpaſio enter upon the ſubject of our LORD's active righteouſneſs. Objections from reaſon, from Scripture, are conſidered—The abſolute perfection of the divine law, and conſummate holineſs of the DIVINE MAJESTY—Sincere obedience, inſufficient for our juſtification—The end of the law, to convince of ſin, and bring to CHRIST—Some other objections urged and anſwered.—The corruption of our nature; firſt proved from Scripture, then diſplayed from experience. Between which, to relieve the reader, is introduced a Dialogue on the wonderful Structure of the Human Body. The whole ſummed up—Our friends part, but agree to correſpond—Theron more attentively obſerving his heart and life, comparing both with the divine law, is convinced of his great guilt and total deficiency—Begins to acknowledge the neceſſity of a better righteouſneſs than his own—Deſires to ſee what can be alledged for the ſupport of this doctrine, which occaſions ſome letters from Aſpaſio; wherein the point is proved from our Articles and Homilies; from the Scriptures of the Old and New Teſtament; from the writings of our moſt eminent divines—The excellency of CHRIST's righteouſneſs diſplayed, both from its matchleſs perfection, and from the dignity of his perſon—A letter or two from Theron, by way of carrying on the intercourſe relating to the wonders of creation, and the goodneſs of the CREATOR; not without ſome views to the main ſubject—The influ-

ence

ence of righteouſneſs, on moral virtue and evangelical holineſs—Our friends brought together again—Theron, under diſcouraging impreſſions, thinks ſo glorious a righteouſneſs can never be intended for ſo grievous a ſinner—The freeneſs of grace, and of the gift of righteouſneſs—A diſcourſe on faith, by which we are intereſted in our LORD's obedience—The precious and delightful uſe to be made of this righteouſneſs—Theron relapſes into ſins of infirmity—his faith is ſhaken—ſupports proper for ſuch a ſtate—A diſcourſe or two on ſanctification; its nature; its principles; its progreſs—Aſpaſio, ſeized with a ſudden illneſs—the manner of his death—the laſt enemy conquered, and the believer departing, with hopes full of immortality.

This is the platform.—If you approve the deſign, I hope you will recommend it in prayer to the Father of Mercies, and Fountain of Wiſdom. If any thing occurs which may be proper to fill up theſe outlines, and complete the work, I promiſe myſelf you will be ſo kind as to communicate.

Have you ſeen a treatiſe, intitled "The Goſpel Myſtery of Sanctification?" If you have met with it, pleaſe to favour me with your opinion of it. What muſt I deſire you to accept by way of return for your preſent? I have nothing but my Meditations: thoſe are old and ſtale; but ſuch as they are, let them ſtand in your ſtudy as a memorial of that diſtinguiſhed place which you have in the heart of,

Dear Sir,
Your truly affectionate,
and obliged Friend and Brother,
JAMES HERVEY.

P. S. I am aſhamed to ſend ſuch patch-work manuſcripts; but methinks I would not tranſcribe them till they are enriched by your and your aſſiſtant's remarks.

LET-

LETTER IV.

Weſton-Favel, March 17, 1753.

My dear Friend,

I ALSO received your obliging letter, after I had been preaching; preaching upon thoſe important words of our LORD JESUS CHRIST, John xvi. 8—11. O that I had ſpoke leſs unworthily of the ſacred ſubject, and not ſullied the glory, nor enervated the power, of the everlaſting Goſpel! But the Maſter whom we ſerve, can make his ſtrength perfect in weakneſs: can make the voice of ſtammering lips become the power of GOD unto ſalvation. May his good Spirit be with us, and his good hand be upon us, when we ſtudy his word, and publiſh his grace!

I thank you for taking the trouble of peruſing my very imperfect manuſcripts; and I deſire Mr. Medley to accept my very grateful acknowledgments for the improving remarks he has made. I beg of him to proceed; to uſe the ſame kind ſeverity with the other ſketches; and render them, if poſſible, fit for public view—*meet for the Maſter's uſe.* I am ſenſible the pointing is inaccurate, and ſhall be much obliged for every correction in this particular. It will be no leſs beneficial to my piece, if he pleaſes to make free uſe of the pruning knife. Prolixity upon ſuch a ſubject will infallibly create diſguſt, eſpecially with the polite; for whoſe peruſal, and whoſe ſervice, I would wiſh my attempt was properly calculated.

I do not pretend, nor indeed do I wiſh, to write one new truth. The utmoſt of my aim is, to repreſent old doctrines in a pleaſing light, and dreſs them in a faſhionable, or genteel manner.

If it is not too late, I would deſire to be in the number of the ſubſcribers to the work which Mr. Medley has corrected for the preſs. Did I enquire whether you have ſeen a piece intitled, "The Goſpel Myſtery of Sanctification?" I intended to aſk this

queſtion, but as I find nothing in any of your letters relating to it, I am inclined to think I forgot to execute my deſign. My beſt thanks for your kind offer of Dr. Gill's curious and valuable ſermon; but as I have it already, you will not be diſpleaſed, if I take the liberty to return it, when a convenient opportunity preſents itſelf. I have the pleaſure of knowing the author, and I hope the benefit of being intereſted in his prayers. When I was at London, he was ſo friendly as to viſit me at my brother's, (who lives not far from the Doctor's) and always left me wiſer; and I am ſure it was not owing to his incapacity or negligence, if I was not better. If you know, or happen to meet with any books, particularly excellent and uſeful, I ſhould own myſelf obliged by your recommendation of them. And I promiſe myſelf you will not ceaſe to commend, to the tender mercies of GOD, your very weak, but

Truly affectionate
Brother in Chriſt,
JAMES HERVEY.

P. S. My moſt cordial ſalutation waits upon Mr. Medley.

LETTER V.

Weſton, April 21, 1753.

My dear Friend,

IN how many reſpects am I obliged to you; obliged to you for your affectionate letter; for your edifying meditation, and for Mr. Fowler's truly valuable book: for all which, accept the poor, but ſincere return of my thanks.

I hope Mr. Medley will not diſcontinue his labour of criticiſm and of love; but proceed to poliſh thoſe rude ſketches; for which ſervice I ſhall be bound to

wiſh

wiſh that he himſelf may be a poliſhed ſhaft in our divine REDEEMER's quiver.

I ſhall be glad to receive the Catalogue of Select Authors, which you mention; for I aſſure you, I am not ſo well acquainted with excellent writers as your candor may imagine. Be pleaſed to mark thoſe which you think more particularly worthy of recommendation; and if a deſcription of their character and diſtinguiſhing excellencies ſhould flow readily into your pen, a few ſtrictures of this kind would be highly welcome. Your ſentiments, with relation to Marſhal, have excited this wiſh; from which you will learn, without my particularizing it, how well I like them.

If I read Dr. Owen's Works, I ſhould prefer your books, for that very reaſon which you mention as a diſparagement. The manuſcript marginal notes will be entertaining, inſtructive; and will, in a pleaſing manner, quicken and keep up my attention; for I muſt confeſs to you, that in peruſing a long compoſition, my ſpirits are always languid, flag, ſink, are exhauſted.

I admire Mr. Fowler, among other excellencies, for reducing his Treatiſe to ſo moderate a compaſs. I wiſh ſome judicious hand would give us the quinteſſence of Dr. Owen's works, each in a ſize ſo portable, both for the pocket and the memory: I really think it would be one of the moſt ſubſtantial acts of ſervice which a ſcholar and a divine could perform for the preſent age. Do you approve this ſcheme? If ſo, ſuppoſe you think of executing it.

I cannot ſay that I am much verſed in Dr. Owen's writings. I once ſet about reading his Expoſition of the Epiſtle to the Hebrews; but his Diſſertations and Annotations were ſo exceſſively prolix, that I could by no means retain them in my mind.—The glorious and delightful ſubject of union with our exalted head, CHRIST JESUS, will be conſidered in the proceſs of theſe eſſays. O! for an unction from the Holy One,

to teach us all things, that are moſt expedient for us to write, and for others to know!

When your ſweet meditation upon Gal. vi. 14. came to my hand, I was conſidering about a proper text for a ſermon to be preached before the Clergy at our approaching viſitation; and I can recollect none that pleaſes me ſo much as, "God forbid," &c. You will excuſe me, if I take the liberty to enrich my diſcourſe with ſome of your hints; and pray for me, dear Sir, I beſeech you, that I may open my mouth boldly, and declare the truth as it is in Jesus. Your heart is made for friendſhip. Though mine is much leſs warm and tender, it has, I aſſure you, a very warm and tender regard for Mr. Ryland: to hear from him, will always be eſteemed a favour: to hear of his happineſs, will always be enjoyed as a pleaſure by,

Dear Sir,

Your truly affectionate Brother
in our Lord Jesus Christ,
JAMES HERVEY.

P. S. My cordial compliments wait on Mr. Medley.

LETTER VI.

Weſton, May 4, 1754.

My dear Friend,

WITH gratitude I received, and with delight I peruſed, Mr. Brine's judicious letter. As God has given him a clear head, and a warm heart, I hope he will give a ſingular bleſſing to the produce of both. May he alſo enable me ſo to connect and interweave theſe ſublime ſentiments, with my own ſuperficial notions, that they may appear, not like pieces of velvet tacked on fuſtian, but like beautiful bloſſoms growing out of the tree.

Pray let me have your thoughts upon the ſubject. Your's are moſt ſuitable to my taſte, (and if I do not greatly

greatly miſtake) will be moſt acceptable to the public. Light is good, and heat is good; but the two in conjunction are better than either ſeparate.

You aſk for Letter I. and Letter VI. I fancy you mean Letter V. becauſe that is one of the moſt important, and Letter VI. is rather a digreſſion of the entertaining and ornamental kind, than an eſſential part of the ſubject; however, that I may not diſappoint, I have tranſmitted both. Be critical, be ſevere, be caſtegatory, in peruſing them; and, if divine Providence enables me to publiſh, and vouchſafe me ſucceſs, I will furniſh, out of my profits, the poor of your congregation, with bibles.

My good friend and pious brother, Hartley, has juſt publiſhed a volume of Sermons. He is a friend to the righteouſneſs of CHRIST; but ſo far as it is formed in our hearts, he does not like the doctrine of imputed righteouſneſs; and ſaid, at Lady Huntingdon's, from the ſincerity and impartiality of his zeal, that it would be better to have my intended work ſuppreſſed, than publiſhed. This I was told under the roſe; and this I ſpeak only *inter nos*.—He has given us a very long preface concerning religion, enthuſiaſm, &c. He ſpeaks highly of Mr. Law's works; and among other things ſays, "He has refuted that "irreverant, but common notion, of the divine Ma"jeſty's being actuated by a ſpirit of vindictive wrath, "in his proceedings againſt fallen man." If you chooſe to ſee the Sermons, they ſhall compoſe, or be a part of my next packet: it is a five ſhilling volume. —My bookſeller tells me it will be impoſſible to comprize my Eſſay in leſs than three volumes of the Meditation ſize. It is much againſt my inclination to exceed the quantity of two volumes; but I believe I muſt ſubmit, or elſe we ſhall cramp the deſign, and mutilate the plan.—I heartily wiſh my brother Hartley's ſermons may be accompanied with an abundant bleſſing, and bring much honour to our crucified LORD. And I deſire to thank his holy name, for the

the acceptance which he has been pleaſed to give unto my weak attempts. The other day I was agreeably ſurpriſed with a preſent from Amſterdam; a tranſlation of my firſt volume into Low Dutch; very handſomely printed in large octavo, and ornamented with eight lively and expreſſive prints. It is now in two languages. O! that a double portion of divine benediction may attend it! and more than a double portion reſt upon my dear brother at Warwick, and all the undertakers, for the honour and intereſt of him who was dead, but is alive for evermore. I have given my laſt orders with relation to printing the Schedule of Promiſes; but perhaps ſhall not have it in my power to perform my engagement, till I put them into your own hand at Weſton. The expectation of which is pleaſing; but let it not ſuperſede the pleaſure of hearing from you again.

I am, &c.

JAMES HERVEY.

LETTER VII.

Weſton, July 8, 1754.

My dear Friend,

I Received your printed letter from London, and ſhould have been glad to receive the author at Weſton. Though diſappointed of this pleaſure, I hope, through the new and living way conſecrated for us, to meet in a calmer place than the ſhades of Weſton, and in a grander place than the ſtreets of London.

Did you ſhew your Deſcant upon the Oath of GOD to Dr. Gill and Mr. Brine? Did it receive the approbation of thoſe maſter builders in Iſrael? Of each of whom we may ſay, in an inferior degree, what was ſaid in the moſt exalted ſenſe of their divine LORD,

Iſai.

Isai. xi. 3. Do not you think our translation has happily enough expressed the fine metaphor contained in the original? Or, can you suggest a better rendering, then shall make him of quick' understanding in the fear of the LORD?

I presume this will find you at Warwick; and I trust will find you safe, living together with your family, under the defence of the Most High, and abiding under the shadow of the Almighty. I send this ticket, principally to beg the favour of you to transcribe the subjects, or heads, of Mr. Hervey's Dialogues and Letters. He himself has mislaid and cannot recover them. It will save him a little trouble, if you will send him a copy.

I have had my bookseller's opinion with relation to the number of copies proper to be printed, at which I am somewhat surprised, and must desire your advice. He says, 5000 in small, and 750 in large octavo. To this I have some objections. In the first place, the sale of such a prodigious quantity, cannot but be hazardous, though I must confess I have no reason to distrust the goodness of that over-ruling Providence, to which I would humbly ascribe the acceptance of a preceding essay. This scruple, therefore, shall be set aside. But what think you of the following consideration? Errors and weaknesses, if such a number be printed at once, may never be corrected. Whereas, if we publish half the proposed number, and a second edition is demanded, there may be an opportunity of correcting mistakes, and retouching inaccuracies.

May I not hope to receive a few hints for a Preface, in which I am advised to declare, that it is my firm resolution to enter no farther into the controversy? With this view, that in case the doctrines are attacked, other and abler champions may see a clear stage for their entrance.

I am in possession of Dr. Crisp; the LORD JESUS, who is our wisdom, sanctify my reading; and make it, like the milk collected in the mother's breast, a little reservoir for the spiritual nourishment of his people.

An

An account of the obſervables which you met with at our metropolis, either in your own preaching and converſation, or in the works and ſentiments of the learned, will be very acceptable to,

Dear Sir,

Your affectionate Brother,

JAMES HERVEY.

LETTER VIII.

Weſton, July 26, 1754.

My dear Friend,

I Congratulate you and Mrs. Ryland, on your ſafe return to Warwick. May the ſeed which you have left behind you, grow and proſper! and may the ground before you, be like the harveſt of the ſixth year in Iſrael, doubly fruitful!

I am indebted to you for two letters, and as many parcels.—Mather's Chriſtian Philoſopher, you are pleaſed to ſay, is my own. In ſuch a ſenſe it is mine, as the flowers in my garden belong to the bees. My property is like theirs: may my improvement alſo be like theirs!—The manuſcript letters ſent by Mr. Wallin contain an inſtance of true heroiſm. I would ſay as I read,

"*Sic mihi Contingat vivere, ſicque mori.*"

Mr. Keith has ſent me, by your order, the Dialogue on Preaching, and Blackmore's Eſſay on the ſame ſubject. The former I have in my ſtudy already: it is full of fine words, and pleaſes in the reading. But I don't know how, the benefit vaniſhes with the peruſal; the improvement is inſenſibly loſt. O that this may not be the caſe with my eſſays! Rather let them be "as a nail faſtened in a ſure place!" —Would you think it? directions about preaching, rather

rather discourage than profit me. They fetch from my breast, that despondingconfession,

Cupidum, frater, optime, vires defieunt.

The LORD JESUS strengthen my weakness! You should not have put down my name in the list of the evangelical league; some men have Atlantean shoulders, and can execute any thing; may undertake almost every thing:—your friend is a dwarf and a cripple. And who would invite such a one into so arduous a service? However, I must not think of engaging in any new work, till Theron and Aspasio's affairs are got off my hands. How my heart trembles, lest I should fail in this attempt, and betray my divine Master's cause, to the insults of his enemies! LORD, I am intimidated; undertake it for me!--This week came a letter from Dr. S——, that breathed the Christian, and spoke the gentleman: be so good as to make my grateful acknowledgments to him and Mr. Wallin.—I shall take your advice, with relation to the number of copies—Will it be proper to introduce the work with a dedication?—Herewith are returned Mr. Hurrion's works; and they are accompanied with one manuscript which you have not seen. Pray examine it; correct its sentiments, and polish its style; and whenever you publish, may your works be "as polished shafts," in the victorious Redeemer's quiver!

I am, dear Sir,
Your truly affectionate Brother,
in CHRIST,
JAMES HERVEY.

LETTER IX.

Weston, Aug. 17, 1754.

My dear Friend,

THIS week I received both your letters, and both your parcels, and as from every such favour I

receive pleaſure, and hope to reap advantage, it is but juſt, that I return my thanks.

I wonder how you, who have heard my ſtammering voice, and ſeen my withered arm, could think of enliſting ſuch a cripple in your ſervice.—If I was perfectly at leiſure, I durſt not undertake to furniſh out any ſtated periodical compoſition for the public. The languor of my conſtitution is ſo great, and the failure of my ſpirits ſo frequent, that whatever I attempt of this kind, muſt be attempted—not at ſuch an hour, or ſuch a week; but whenever a lucid and lively interval returns.

At preſent, my hands, amidſt all their weakneſs, are ſo full of employ, that I have not time or ability to pay the indiſpenſable debt of gratitude and friendſhip due to my correſpondents. Letters, both of benevolence and of piety, I am obliged to lay by unanſwered; being embarked in an affair that requires all, more than all, my application; and thinking it my duty to be, till it is finiſhed, *totus in illo*.

Give me leave alſo to hint, that I cannot perſuade myſelf to approve of every thing in your propoſals. The execution of them is likely to be premature. Might I offer my opinion, I would humbly adviſe, that you delay the publication of your Eſſays for a conſiderable ſpace, till each member of the ſociety has a ſtock of materials digeſted, compleated, and ready to form his quota, otherwiſe, unexpected avocations may break in upon the time which he intends to allot for his compoſitions: may oblige him to write when his ſpirits are dull, and his thoughts ſtagnate; by which means, what he writes may fall very ſhort of what is required in your fifth article.

Further. I would ſtrongly remonſtrate againſt article the third. My vote is, not barely that it be altered, but intirely reverſed. It ſhould be a ſtanding invariable rule, that nothing be diſmiſſed from the pen; nothing be committed to the preſs, but what has undergone the examination, and received the correction

rection of every member; otherwise the principal end, and highest advantage of an association, are lost.

When you quote my letter, you quite mistake my meaning. I spoke of writing, not with all possible energy of thought, and all the fire and force of diction; but as Luther somewhere expresses himself, *Trivialiter*, *vulgariter*, and, *Ad captum populi.*

I keep your Essay; because I would not only advise, but earnestly intreat you to take time. Beware of being precipitate; your lively imagination wants the curb, almost as much as my phlegmatic temper the spur.

See how freely I speak my mind. Act the same part with me: tell me as plainly of my errors: correct the faults of my conduct, and of my writings; for how much better is it to be chastised with tenderness by a friend, than to be wounded and insulted by an enemy! My poor vessel is going to be launched. The Lord Jesus Christ give it a prosperous gale, and a a successful voyage. The press is at work for the publication. Oh! let your prayers be instant for a blessing.

I am, dear Sir,
Your affectionate Brother,
JAMES HERVEY.

LETTER X.

Weston-Favel, Oct. 19, 1754.

My dear Friend,

LAST night I received your parcel. But I had not the satisfaction of receiving it from the hands of the bearer: the fine afternoon tempted me abroad; and I was gone out in quest of—what I never find, and what I hope you never want—health.

I thank you for your remarks on the little manuſcript; and, for that copious variety of phraſes, which may ſupply the ſterility of my invention. You judge right in ſuppoſing me to have full employ, but am much out of order, and extremely languid in my ſpirits. You muſt expect nothing from me. I am a bow not barely unſtrung, but broken. Have neither a heart nor a hand for any work. I think with ſhame and diſmay of the piece that is publiſhing. Had I formerly been in this miſgiving frame, and very enfeebled ſtate, ſure I ſhould never have adventured to appear from the preſs. O! that the declaration of the apoſtle might be fulfilled in this weakeſt of creatures.

I have read and read again your lively piece; yet with a cold and dead heart. Two or three very ſlight alterations I have ventured to make, but theſe not without diffidence. The word *attend* appears to me more proper for your purpoſe, and in your connection, than convey, or convoy; becauſe one of the laſt expreſſions generally ſignifies to guard what is expoſed to danger, or to bear what is unable to travel, neither of which offices need to be performed to the triumphant JESUS.

In page 6, 7, the epithet *immortal*, occurs four times, and the adjective *ſublime*, three or four. This, perhaps, you will alter, when the piece is reprinted, and bound up with your other works. I could not ſo change them as to improve them, otherwiſe I would have done it. The pamphlet ſhall be ſent with the manuſcript directions to your printer by to-morrow's poſt. If you can ſuggeſt a proper hint for a preface, I ſhall be much obliged: only I muſt ſay, (for we are entered upon the third volume, but I ſhall not be able to ſend you the ſecond till next week, at which time you may expect, and I, if I live and am well, will not neglect to ſend it,) I will very readily pay my ſhare for a fourth part of your little tract. Let me know what it comes to. But I will

will desire you, or your friends, to dispose of them; for I correspond with nobody, see nobody, and am as the Psalmist speaks, *Like unto them that are out of remembrance, and are cut away from thy hand.* Twenty I shall order for myself, and the remainder shall wait for your signal. I am, dear Sir, in great weakness, but with great sincerity,

Your Friend and Brother,
in CHRIST JESUS,
JAMES HERVEY.

LETTER XI.

Weston-Favel, Nov. 2, 1754.

My dear Friend,

LET me thank you for your three extracts: they are very substantial vouchers, and give a great sanction to my opinion. I wish you had touched my cold piece with your torch, and enkindled it here and there with a little of your fire: of that fire which glows in your rapturous testimony borne to the divine JESUS, and will, I trust, warm the hearts of multitudes.

Pray let me know what I am to pay for my share of the copies; and be so kind as to dispose of them for my Master and me. I am the most unfit person alive to undertake the office of spreading this, or any such work, because, sensible how often my spirits fail me, and leave me quite incapable of answering the expectations of my correspondents, I choose to decline almost all epistolary intercourse. Several letters now lie by me, from known and unknown hands, which are not, and I believe never will, be acknowledged; any otherwise than by prayers to GOD for the friendly writers. To-day, blessed be the GOD of my life, I am somewhat better, than when I wrote last.

But

But ah! how long will this gleam of halcyon weather continue? Well, there is a world in which the voice of joy and health is perpetually heard; may my infirmities render thoſe deſirable manſions to me! and may your vivacity fit you for abundant uſefulneſs here!

I now fulfil my promiſe—ſend you Volume II. Laſt week my bookſeller diſappointed me. Now let me intreat my dear friend to correct it with his pen, and bleſs it with his prayers. Any remarks from yourſelf or acquaintance, would be extremely welcome. I had rather have the performance improved than applauded; by the latter, a vain creature may be made vainer; by the former, the all-glorious JESUS may vouchſafe to bring ſome honour to his name, and ſome furtherance to his cauſe. My bookſeller thinks there is a probability of a ſecond edition, ſo that any emendations tranſmitted, may take place.

As ſoon as the third volume is completed, it will be ſure to make one of its firſt viſits to you; who will pity its imperfections, and pray for its author.

Your affectionate Brother,

J. HERVEY.

LETTER XII.

Weſton-Favel, Nov. 23, 1754.

My dear Friend,

I Received your hints, and return my thanks. The Preface is finiſhed, and muſt be ſent to-morrow. I have neglected to compoſe it, till it was too late to ſhew it to any friend for his reviſal and correction. Beſeech the unerring wiſdom to make it, and the whole performance.

I am obliged for your kind and ſeaſonable reproof. Let the righteous ſmite me friendly. I am indeed too unthankful to my heavenly Father; yet, you do not know;

know; you cannot conceive; it is impoſſible for me to expreſs, what ſorrow attends ſuch inceſſant languors of conſtitution, and failure of ſpirits. Devotion is deadened; joy is extinguiſhed; peace is diſcompoſed, the poor ſoul is rendered tender and ſenſible to every croſs accident, as the inflamed or ulcerated fleſh ſuffers, even by the ſlighteſt touch. O for faith! as ſtrong, long-ſuffering, unconquerable faith, to live upon the fulneſs and riches of CHRIST, when there is nothing but penury and deſolation in ſelf!

Mr. F—— has ſent me 225 of your pamphlets; pray let me know what I am indebted; what the other gentlemen pay for their quota.—The more I read your piece, the more I like it. O! that I may feel it in my very ſoul, and carry the impreſſions of it; I will not ſay to my grave only, but infinitely beyond the grave, even to the heaven of heavens. But if you write for the poor and ordinary claſs of mankind, I really think the ſtyle is too enriched, and the ſentiments too refined, at leaſt in ſeveral places, for their apprehenſion. Why did you put yourſelf to the expence of printing the Promiſes, when I have hundreds and hundreds that want to be diſtributed. To let you ſee how unfit I am to undertake the monthly diſpoſal of an edifying pamphlet, I cannot but inform you, that I have hardly put off half a hundred of theſe little ſcraps, though I truſt, when my larger work is diſpatched, to be a little more active, in committing theſe to the exchangers, if ſo be they may receive a bleſſing from on high, and my LORD, when he cometh, may receive his own with uſury.—I ſend you a hundred of your own compoſitions, and a hundred of my collections; a hundred ſhips of the line, attended with a hundred pinnaces. The LORD JESUS vouchſafe a proſperous expedition to them all!

Pray execute your intention. I will ſend you a large ſet of Theron and Aſpaſio, if you will return it to me, loaded in the margin, with criticiſms, caſtigations,

gations, and improvements. Though I cannot fix a time, I know not when the larger ſort will be completed. Methinks I would adviſe thoſe who purchaſe the larger edition, to have it only half bound in blue covers, and not cut on the edges. The paper ſeems to be remarkably large. The binder will probably cut away abundance of the margin, which will very much impair the beauty of the volume.—To ſee you at Chriſtmas, will be a pleaſure to my family, and to,

Dear Sir,
Your affectionate Brother,
J. HERVEY.

LETTER XIII.

Weſton, Jan. 18, 1755.

My dear Friend,

I Hope this will find you ſafely arrived at Warwick, refreſhed in your conſtitution by your late journey, and refreſhed in your ſpirit by finding your family in proſperity.

I ſend according to my promiſe, the third volume of Theron and Aſpaſio in ſheets: any remarks which the truth that dwelleth in you ſhall ſuggeſt, will be gladly received, and gratefully acknowledged. Amidſt all my fond partiality, and notwithſtanding the dimneſs of my ſight, I cannot but diſcern many blemiſhes; the good LORD of his mercies ſake pardon them; and for his own Goſpel's ſake enable my friends to correct them.

When you ſend me a parcel, be ſo kind as to incloſe that print in Stackhouſe's Hiſtory of the Bible, which repreſents the interview of King Solomon and Queen of Sheba; together with the number that relates to it, and add your obſervations on this picture, and Hervey's Deſcription, Vol. I. p. 231.

I have

I have taken the freedom of writing to Mr. Brine, and have ſent him a copy of the work. May the LORD JESUS incline his heart to aſſiſt me, and make him of quick underſtanding, both to detect and to rectify what is amiſs.

What do you take to be the preciſe meaning and deſign of the apoſtle James in that remarkable aſſertion, *Whoſoever ſhall keep the whole law, and offend in one point, he is guilty of all?* The Biſhop of London, in a volume of Sermons, which he has lately publiſhed, objects to the ſenſe commonly given by expoſitors. He ſays, it doth not ſuit the apoſtle's inference, in the latter part of the verſe: it is liable to all the difficulties of the ſtoic's paradox, that all offences are equal. It relates, he thinks, to the royal law of love mentioned before; and is intended to ſhew, that one injurious action, (even though it be only a partial preference) is as inconſiſtent with love, as another; and in this reſpect, injurious actions have no difference; for they are all equally inconſiſtent with the great law of charity.

You are often mentioned in our family; and we truſt, you remember us all at the throne of grace. My ſervant ſtays for the parcel; ſo that I cannot add more than,

Your's, inviolably,

J. HERVEY.

LETTER XIV.

Weſton, Feb. 8, 1755.

My dear Friend,

I Return your picture—obliged for the ſight of it; but more obliged for your remarks on it. I think they are perfectly juſt: I ſubſcribe to them all; and join with you in pronouncing the performance inde-

licate, injudicious, contemptible. I wiſh you would examine Theron and Aſpaſio, with the ſame honeſt and friendly rigour, which you have exerciſed on Raphael's pencil.

I hope this will find you thoroughly reſtored to health; freed from every complaint of the conſtitutional kind. O! how deſirable (if ſuch be the LORD's will) is ſome good degree of animal vigour and vivacity! How it expedites the operations of the mind, and tunes the human machine for the nicer and happier agency of grace. In this, as well as the ſublimer ſenſe of the promiſe, may the LORD renew your ſtrength, and make fat your bones! My book is not publiſhed yet: it is ſlow enough in its appearance. O! that it may be equally ſure in its compoſition, its acceptance, and ſucceſs. It is advertiſed for the 18th of this inſtant; but there are ſo many unexpected remoras, that I dare not anſwer for its forth coming, even at the expiration of ten days more. I have ordered my bookſeller to lodge a parcel for you in the hands of Mr. Ward: it will contain ſeven ſets of the ſmall ſize, for the worthy miniſters you mention; and one ſet of the large ſize for yourſelf. When you preſent the piece, you will engage their prayers for a divine bleſſing on the work, and obtain their remarks for the improvement of another edition.

Doctor Criſp ſays, "There is no wrath to believers; CHRIST has bore it all; exhauſted it wholly, and carried it—clean away." This is comfortable doctrine. But how will it conſiſt with ſome Scriptures, that ſeem to ſpeak the contrary ſentiment; with that paſſage in Micah particularly; *I will bear the indignation of the* LORD, *becauſe I have ſinned againſt him.* This is evidently the voice of a believer—of a confirmed believer—of a believer in the very exerciſe of faith: for he calls GOD, My GOD, and the GOD of my ſalvation. He ſays, *The* LORD *will bring me forth to light: I ſhall behold his righteouſneſs.*

May

May our adorable Maſter prepare us both for the ſervice of the ſanctuary, and grant that we may come to our important work, like the Maſter of old, *full of faith, and of the* HOLY GHOST!

I am, dear Sir, of all your friends, the moſt weak, but not the leaſt obliged, nor the leaſt affectionate,

J. HERVEY.

LETTER XV.

Weſton, March 8, 1755.

My dear Friend,

I Directed my bookſeller, a conſiderable time ago, to leave a parcel with Mr. Ward, containing ſeven ſets of Theron and Aſpaſio, (ſmall ſize) for your friends: one ſet, (large ſize) for yourſelf. I hope he has executed my orders, and the books are come to your hand. We have begun another edition, and ventured to print three thouſand. May the LORD JESUS CHRIST compaſſionate the author, and proſper the work of his hand upon him. O proſper thou his handy work!

Any remarks and improvements will be extremely welcome; but they muſt be communicated ſoon, otherwiſe, perhaps, they cannot take place; for it was propoſed to begin upon each volume at once; and proceed, by means of ſeveral hands, and ſeveral preſſes, with great expedition.

I find, from an advertiſement in the Northampton newſpaper, that the writers of the Review have treated Mr. Brine with virulence and ſcurrility. What may I expect at their hands? Pray for me, that I may receive their cenſures and invectives with calmneſs, and neither be exaſperated in my temper, nor intimidated in my ſpirit. May this be the language of my heart, *Though they curſe, yet bleſs thou.*

I see there is lately published, a magnificent edition of the Hebrew Bible, with which are connected, the Greek Apocryphal Books. To all which are prefixed, Dissertations; and subjoined, Expository Notes, by Monsr. Houbigant. Have you ever heard a character of this work?

The Princess of Wales, and my other noble friends, were pleased to receive my books in a very candid and obliging manner. May the divine REDEEMER open their hearts; give them admission into their souls; and make them not merely a matter of amusement, but a savour of life unto life!

May he bless abundantly all your labours, and continue forth his loving kindness, his grace, mercy, and peace to,

My dear Sir,
Your affectionate Brother,
J. HERVEY.

LETTER XVI.

Weston, March 15, 1755.

My dear Friend,

I Am glad to hear that the parcel is come safe, though it was more tardy in its arrival than I proposed, and than you might expect. I am much obliged to you for the two valuable books, which I hope the LORD JESUS will make a blessing to my own soul, and enable me to recommend them in a proper manner to the perusal of others. I will endeavour to follow your advice, and drop a hint to my reader, of the worth and excellency of Doctor Owen's Treatise.

It may be not only useful to the reader, but necessary for the vindication of the writer. I am already attacked on this head, by a gentleman, in manuscript.

He

He writes thus:—" Theron ſays, Vol. III. p. 249, ' When I have been cleanſed, I defile myſelf afreſh.' " Now St. Paul, in that ſo commonly-wreſted chap- " ter to the Romans, is deſcribing the natural man, " that had not been cleanſed; or there is no good " Chriſtian, but is infinitely better than was Paul." —To this he ſubjoins ſeveral texts of Scripture,— *dead to ſin—made free from ſin—he cannot ſin—go and ſin no more.* And proceeds thus: " I believe " when you conſider ſo many poſitive texts, as you " know there are, and that without any ſhadow of " qualification, you will allow there muſt be meant a " comparative perfection; a being in a degree per- " fect, even as our Father which is in heaven is per- " fect; or, How are we his ſons?"

" Aſpaſio replies, ' The efficacy of CHRIST's death ' is new for our application every morning; new ' for this bleſſed purpoſe every moment.' Let a " friend, and not an enemy, put theſe ſentences to- " gether; all your angelic pages, I doubt, will not " reſcue you. For my part, I was ſtruck with hor- " ror, as to what comes after: ' My beſt hours are ' not free from ſinful infirmities, nor my beſt duties ' from ſinful imperfections.' It ſeems to me but a " part of what I am to underſtand by the ſpeech, " that miring and waſhing, and miring again, is too " like abſolution, and ſinning the very ſin anew."

Thus my correſpondent, and, I believe, my friend. As to the firſt expreſſion, I intend to expunge it: " I defile myſelf," looks too much like voluntary and allowed tranſgreſſion. And I muſt own, I have always been inclined to think that the apoſtle, in the latter part of the 7th chapter to the Romans, is not deſcribing his adult, but his infantile ſtate in Chriſtianity, what he experienced in the firſt ſtage of his journey to Zion. Does he not give us an account, firſt of his total death in ſin, then of his being awakened by the power of the law, ſet home by the convincing Spirit? After that, of his conflicts, ſore conflicts with unbelief

unbelief and corruption, before he was eſtabliſhed in grace? Laſt of all, does he not diſplay his deliverance from this ſtate of bondage and of fear? This I look upon only as a ſkirmiſh, or a prelude to the grand aſſault.

The Author of the London Magazine has taken notice of Theron and Aſpaſio, and really, in a very reſpectful and honourable manner.—My ſentence in the Gentleman's Magazine, is reſpited till next month. I know not whether the Monthly Review has taken me to taſk; but this I know, (O that I could conſtantly believe it) that if GOD be for us, it matters not who is againſt us. If He eſpouſes our cauſe, no weapon formed againſt it ſhall proſper. Do, my dear friend, ſend me what you mention in your laſt, and let me have every day more and more reaſon to profeſs myſelf,

Your obliged, as well as,
affectionate Brother,
J. HERVEY.

LETTER XVII.

Weſton, April 5, 1755.

My dear Friend,

I Received your letter by the poſt: I thank you very ſincerely for the contents. As I read them with an eager eye, and eſpecially the Introduction to them, I could not forbear whiſpering to myſelf, "Gallantly "ſaid." I could not forbear wiſhing, that the encouragement and the commiſſion, given by the angel to Gideon, may be given to my friend,—"Go, in this "thy might," with which I truſt the LORD JESUS CHRIST has endowed thee, that thou mayeſt fight his battles, and maintain his truth.

I will, if I live to write another letter, deliver my ſentiments concerning your interpretation of the latter

ter part of Romans vii. and the close spirited queries, suggested on the occasion. My thoughts have been so engaged, and my weak spirits so hurried, about a troublesome vexatious affair of a secular nature, that I have had but little power, and as little leisure, to consider more important points. The tenant, whose mother you saw at my house, continues obstinate and revengeful to the very last, and will leave me no possibility of getting my money for the time past, or my land for the time to come, but only by arresting him, and throwing him into gaol; and this I cannot be prevailed on to do: it would grieve me extremely to reflect, that a man, who has a wife and two small children, lies in a prison, confined by my order.

I have received two long letters, one from Mr. Pike of London, another from Mrs. Dutton of Great Gransden, on the subject of assurance of faith. I will transmit them both for your perusal. If, as you read, any thing should occur, which may strengthen my arguments, or illustrate my tenet—any thing which may temper and qualify the doctrine, and render it less exceptionable, yet equally useful—any point that I should give up, or any concession that I should make, be so kind as to favour me with a hint. Mr. Brine is against me on this subject. He writes thus: —"If by an appropriation of CHRIST, is meant an "application to him for life and salvation, this is es- "sential to faith. But if it designs a conclusion, "springing up in my mind of my own interest in "him, and in his saving benefits, I cannot but ap- "prehend it is a mistake. A poor sinner may dis- "cern his need of CHRIST, and be fully persuaded "of his ability to save him; and upon it apply unto "him for mercy, pardon, and succour, in his dis- "tressed condition, in this language: *If thou wilt thou* "*canst make me clean*; which, I hope, will be found "to be that faith, which is the faith of the operation "of GOD."

Now

Now I would ſo conduct my Treatiſe, that it ſhould eſtabliſh my own opinion, without oppoſing the judgment of theſe and other eminent divines: I would recommend and promote the aſſurance of faith, yet allow that a ſoul, deſtitute of this gift, may be really ſafe, though not truly happy. If you could ſuggeſt ſome method of maintaining the Chriſtian's privilege, without offending the brother of high or low emdowments, I ſhould be glad. What you do of this kind, pray let it be ſpeedy, otherwiſe it cannot take place. I muſt beg of you to return theſe letters, with your friendly remarks, next week, without fail; for our new edition goes on at a great rate; they have finiſhed very near half of each volume, and my bookſeller, preſuming that I ſhould have no objection, took the liberty of making the edition conſiſt of 4000, inſtead of 3000, on which we had agreed. I ſuppoſe he was prompted to do this, by finding a call for the piece.

Now I begin to expect a warm, and no very candid attack, from the authors of the Monthly Review. I ſee from their treatment of Mr. Brine, what civility I may promiſe myſelf. Mr. R—— has let fly upon them, in a manner that is, I think, more zealous than judicious; ſuch as ſhews him to be galled by their invectives, though he profeſſes the contrary; and ſuch as ſeems to betray reſentment, rather than diſplay a calm and diſpaſſionate concern for truth. May the true and great Zapnath-Paaneah fill us with all wiſdom and ſpiritual underſtanding, that we may walk and write, worthy of the LORD, unto all pleaſing!

I ſend you four franks. I wiſh you much of that anointing, which may teach you all things. I beg to hear from you by the firſt opportunity; and remain,

Dear Sir,

Moſt cordially your's,

J. HERVEY.

LET-

LETTER XVIII.

Weſton, July 5, 1755.

My dear Friend,

YOUR parcel has reached my hand, and your affectionate ſympathizing letter has made an impreſſion on my heart. I rejoice to hear that GOD has been with you in your journey, and brought you to your habitation in peace. May the eternal Spirit water the ſeed which you have ſown; that on your next excurſion into thoſe parts, you may find the fields laden with increaſe, and white for the harveſt!

I am glad you have not ſent Mr. Gillies's Hiſtorical Collections. I deſire you to alter your purpoſe, and to divert your intended favour ſome other way. Do you aſk the reaſon? It is this; I am already ſupplied. The worthy author has made me a preſent of his work, and may the LORD almighty make his work as a "torch in the ſheaf," to quicken a ſupine, and enflame a lukewarm age!

A conſiderable time ago, I gave directions to Mr. R———, to prepare a ſet of the Meditations, in the manner you deſcribed, and to lodge them with Mr. Ward, to be forwarded with the firſt parcel for you.

Do you know one Mr. John Dowley? He lives at Lutterworth; is, I apprehend, a diſſenting teacher; he has favoured me with a letter, very ſenſible, very obliging, and equally devout. If I live to write to you again, I will tranſcribe a critical remark, which he makes, but with a great deal of modeſty, upon my interpretation of Exod. xxxiv. 7.

The plan you mention, pleaſes and afflicts me. Its important nature, joined with a probability of uſefulneſs, pleaſes; but a conſciouſneſs of my weakneſs, and a reflection on my incapacity for the ſervice, afflicts. However, may I bow my head and ſay, the

will of the LORD, which is always good, always the beſt, be done. When do you publiſh your Deſcription of a Preacher? I hope our divine Maſter will give it admittance into our univerſities, make it as the Prophet's ſalt in thoſe ſpring-heads. Surely, if beauty of thought, and force of language, are reliſhed in thoſe ſeminaries, your little piece will want no recommendation, but be its own paſſport.

That this, and all your labours of love may find much acceptance, and under the Redeemer's bleſſing, diffuſe much good, is the wiſh, the prayer, and will, when accompliſhed, be the joy of,

Dear Sir,

Your affectionate Brother
in the Goſpel,
J. HERVEY.

LETTER XIX.

Weſton, Auguſt, 1755.

My dear Friend,

I Fully intended to have returned your valuable manuſcript, together with this ticket; but as other engagements have broke in upon my time, I hope you will excuſe the delay.

Did I ever mention to you a little book, intitled *Terentius Chriſtianus?* As you proceed upon a new plan, in the education of youth, and admit none but edifying books into your ſchool, I am apt to think the piece I have mentioned, may comport with your deſign.

Pray return Mr. W——'s letter. I find, by private intelligence, that he has ſhewn it in London; and has thought proper to animadvert upon me, by name, from his pulpit. I am inclined to take no notice either of his preaching or his writing.

I have

I have received from Mr. Keith, a ſet of Dr. Criſp's Sermons; they are very neatly printed: they entertain the eye, and, I hope, will adminiſter much conſolation to the heart.

A Gentleman of Edinburgh, a perfect ſtranger, ſent me, a few days ago, a book, ſtiled "The Marrow of Modern Divinity," with Notes by Mr. Boſton. I have not been at leiſure to peruſe it; but by dipping into it, I ſeem to like it not a little. Has it fallen into your hands? if ſo, favour me with your opinion of it.

My good friend, Mr. Whitefield, is now at my houſe. He purpoſes to lift up his voice at Northampton, and proclaim the acceptable year of the LORD. May the LORD of heaven and earth bleſs my viſitant; bleſs my correſpondent, and bleſs their very unworthy

Servant, Friend, and Brother,
in CHRIST JESUS,
JAMES HERVEY.

LETTER XX.

Weſton, March 9, 1756.

My dear Friend,

LATE on Saturday night, I received the incloſed, together with your ticket; by which circumſtance, you will perceive, that I could not poſſibly return the proof-ſheet ſooner. Wonder not that I remit it to you rather than the printer. *Neſcit vox miſſa revertere*, is the conſequence of printing; I durſt not, therefore, commit it to the preſs, till the alterations which I have ventured to make, have been ſubmitted to your own examination. I muſt deſire; nay, I do inſiſt upon it, that without the leaſt complaiſance to

my opinion, you reject them, one and all, if they do not suit your design, or comport with your ideas.

Alarming representations indeed! May the God of Glory accompany them with his spirit, that they may awaken the supine, intimidate the hardened, and, like the thunders of Sinai, urge us all to take shelter in our divine Mediator!

Let me remind my friend, that in eight pages of his Essay, I have made more attempts to improve, than he would make in more than a thousand pages of Theron and Aspasio. You are unkindly tender; I am severely kind. Perhaps we are both to blame; but surely mine is the most excusable fault of the two.

Have you ever seen a little book, intitled "The Eternal Law, and Everlasting Gospel," by Mr. Beart? It was lately put into my hand, and seems to be a solid, correct, masterly performance.

You promise me a long letter: let me assure you the longer it is, the more welcome it will be to,

My dear Mr. Ryland,
Your inviolable Friend,
And affectionate Brother,
JAMES HERVEY.

LETTER XXI.

Weston, August 7, 1756.

My dear Friend,

DO I really desire the continuance of your thoughts? Yes, verily, nor can any thing oblige me more. Pray let me look upon these as the first fruits, and give me leave to expect the harvest.

Herewith I send you Dr. Owen upon the Hebrews. I desire you will not think of returning the volumes, but look upon them as your own.

I am

I am ſorry you ordered Mr. Keith to ſend me Brooks, becauſe I had procured it before his came: if you will commiſſion him to get Eaton's Honeycomb of Juſtification, (which Mr. Alt ſo highly commends) and tranſmit to me, it will be a favour.

This week I received a parcel and a letter from Mr. B——, of Olney, both which you will find accompanying Mr. Brooks. Mr. B——, I aſſure you, is a better judge of poetry than I pretend to be: practice makes perfect, and he has practiſed both in rhyme and blank verſe, with conſiderable ſucceſs; yet I cannot admire his expunging, *roar and foam*, and ſubſtituting in its ſtead, *ſap its baſe*.

For the letter you mention, I am accountable. But I muſt deſire to keep it a little longer, becauſe it contains the explanation of a charge brought againſt me by Mr. W——, who is going to unmaſk his battery, and play his artillery upon me in public. Two perſons, formerly his preachers, inform me, that he is now in Ireland, and preparing an Anſwer to Theron and Aſpaſio. The Lord Jesus grant, that the truth of his Goſpel, not mine, or my oppoſer's notions, may ſtand!

Why does not Dr. Gill's Expoſition make its appearance? I long to be regaled with his Comment on the elegant, ſublime, rapturous Iſaiah. I wrote lately to Amſterdam, and deſired my correſpondent to ſend Witſius's picture, which I intend as an ornament, not of my parlour, but of your's.

J. H.

LET-

LETTER XXII.

Weſton, October 23, 1756.

My dear Friend,

THIS day ſe'nnight I received your packet; and take the firſt opportunity to thank you for the contents.

Mr. White's Letter, in purſuance of your requeſt, is returned. He is fit for the buſineſs he undertakes; has the art of ſoliciting with force, yet with modeſty. I wiſh him ſucceſs, whenever he engages in ſo benevolent a cauſe. If a guinea per annum will be of any ſervice to the young ſtudent, his parents may depend upon ſuch a ſupply from me, as long as my life continues. The firſt payment, if acceptable, ſhall be advanced, when my next packet comes to Warwick.

Is the Honey-comb your preſent? or muſt it be returned—No more franks at preſent; I have enough. If you lend me Boſuet's Univerſal Hiſtory, perhaps I may recommend it as a book not improper for young gentlemen or young ladies. I could be glad to furniſh Miſs Meliſſa with a little library. Do you recollect any treatiſes peculiarly proper for this purpoſe, whoſe ſtyle is perſpicuous and polite; whoſe matter is entertaining, yet edifying?

I have ſeen the Addreſs to Clergymen, and think it well executed, as it is evidently well deſigned, affectionate, and ſpirited; weighty and pointed; yet not overbearing or dogmatical. May the LORD ſpeak to us all, *with a ſtrong hand*, and ſpeak, if it be his will, by this word!

Two of Dr. Gill's numbers are come to hand; but I have not been able to go through them, though they are ſome of the moſt flowery walks (the prophecies of Iſaiah I mean) in the garden of GOD.

The

The fourth volume of Theron and Aſpaſio, after which you enquire, is leſs than an embryo, is a mere nonentity. May He who ſpoke the univerſe into being; *who calls the things that are not, as though they were*, endue a poor enervated ſinner with Abraham's faith, *who againſt hope, believed in hope.*

Pray let me have one of your monthly Eſſays, as they come out. I would willingly take a number, but I really have not proper opportunities of diſperſing them. When does your Dialogue in verſe make its appearance? Or do you follow Mr. B——'s advice, and perſuade the author to execute his work in proſe?

Yeſterday my old friend, Mr. Hartley, dined with me, and brought a pious clergyman with him; the day before, your brother, (and why ſhould I not add my brother) Mr. Evans, was content with a morſel at my table. O! for that hour, when we ſhall all ſit down at the marriage feaſt of the LAMB! May we taſte it by faith, till our ſouls are "ſatiated with its fulneſs in glory." I ſhall wait, not with impatience, but with ſome degree of eagerneſs, for the packet which you have promiſed to,

My dear Friend,
Your affectionate,
J. HERVEY.

LETTER XXIII.

Weſton, November 29, 1756.

My dear Friend,

MR. S—— is now in my room, ſketching out the plan of a houſe. While he is thus employed, I ſeize a moment to thank you, for remembering me in my weak eſtate. Help to ſo feeble a hand: hints ſuggeſted

ſuggeſted to ſo languid a mind, will be as the "cold of ſnow in harveſt." [By the bye, what is the true meaning, or where is the ſcriptural, *i. e.* the conſummate propriety of this compariſon? If I remember right, the original is, as a ſhield of ſnow.]

Herewith you have the grand attack from Mr. W. of which I apprized you ſome time ago. Examine it cloſely; return it ſpeedily; and if you pleaſe, confute it effectually; demoliſh the battery, and ſpike up the cannon. I have not anſwered in any ſhape; and when I do anſwer with my pen, I propoſe nothing more than a general acknowledgment, and an inquiry, whether he propoſes to print his animadverſions? I ſhall long for your packet, and pray for a rich unction of the ſpirit on your invention, your judgment, your elocution.

Ever your's,

J. HERVEY.

LETTER XXIV.

My dear Friend,

HEREWITH I return Mr. White's letter, which I intended, but forgot to incloſe in the laſt packet. In your advertiſement, would not *gradually* be better than *annually?* "Annually, theſe ten years," ſeems to be an approach towards tautology. I have ſome doubt with regard to the exact propriety of your title; all the principal branches of revealed religion, evangelical holineſs, and ſocial virtue. By this it ſhould ſeem, that you look upon evangelical holineſs, and ſocial virtue, as branches diſtinct and different from, not comprehended in, revealed religion. Whereas the poſſibility of a ſiniſter acceptation would be

be prevented, if you was to expreſs yourſelf in ſome ſuch manner, "On the principal branches of revealed religion, including, Vital Faith — Evangelical Holineſs—Social Virtue."

I query whether the word *ſpirited*, being ſuppoſed to come from your own pen, is ſo perfectly free from an air of vanity or oſtentation.

See with what freedom I write! in this one particular let me be your pattern; *do ſo to me, and more alſo.* In your diſcourſe on Full Aſſurance of Faith, there are ſome of the moſt grand and important truths that can enter into the heart of man; ſeveral of them will appear rant and enthuſiaſm to the carnal mind; ſome of them will be like ſtrange ſayings, even to many ſerious perſons. For my part, I ſubſcribe to them all, without the leaſt heſitation or reſerve; and though many of my pamphlets I have juſt peeped upon, and then laid by, never to be regarded more, this I ſhall have at my right hand: this I ſhall often ſtudy: this I would always remember: and if I may but have its counter-part in my heart, I ſhall reach the ſummit of my wiſhes. An expreſſion or two I have marked, as not perfectly pleaſing my ear; and one I have incloſed in a parentheſis, as ſeemingly redundant. Pray let me have half a dozen of your papers as ſoon as they are printed—no more than this number: I would aſk for more if I wanted more, or could diſpoſe of them properly. As ſoon as I am come to a determination about Mr. Dry, you ſhall be informed. The Father of Compaſſions proſper you and direct me,

Ever your's,

J. HERVEY.

P. S. Thanks for Boſſuet: he is a very delicate writer indeed.

LETTER XXV.

Weſton, January 19, 1757.

My dear Friend,

YOU repoſe a confidence in my judgment, which gives pain to my mind. Indeed, my diſcernment is like my conſtitution, utterly enervated; and my taſte for compoſition, like my appetite for food, is quite palled and depraved. I can do little elſe, than beg of the LORD, in behalf of my worthy friend, and my other brethren in the miniſtry.

The eſſay which you mention, and which I have expected by every poſt, is not yet come to my hand. Since you enjoin me this taſk, I will, as ſoon as I receive it, peruſe it with the cloſeſt attention, and deal with it juſt as if it was to go abroad under my own name. But why, my dear Sir, why do you expoſe your writings to ſuch hazard? Would you ſuffer a ſhaking hand to open your vein, or chooſe a blind operator to couch your eye? The LORD grant you may not repent your adventrous conduct; and that I may not, inſtead of a plane, bring a ſaw to the work.

As to your plan of education, fill it up by degrees, add a touch to-day, another to-morrow, and thus let it ripen into perfection. GOD only wiſe, and GOD all-wiſe, knows that I am abſolutely incapable of executing ſuch a ſcheme, otherwiſe I ſhould not be averſe, but very deſirous to engraft my tree with one of your ſcions; and I muſt beſeech you, when I am releaſed from this afflicted ſtate, not to make public that little ſketch, which I know not how has ſtole itſelf into your hand: it will appear, unleſs you retouch and complete it, very rude and imperfect. Moſt ſincerely I thank you for your affectionate and fervent prayers. But in this inſtance, my faith fails. When I think upon your kind encouragement, I

cannot

cannot forbear calling to mind the humane and pious practice of Nathan, adviſing David to build the temple. But—*dies aliter viſum.*

I wiſh your ſon James may be like his nameſake under the Old Teſtament, *a prince with* GOD, *and mighty in prayer*; or like his no leſs honourable nameſake under the New, *a ſervant of* GOD, *and of the* LORD JESUS CHRIST. Under the luſtre of ſuch characters, I ſhall be willing to have my meanneſs eclipſed: I ſhall be glad to have my unworthineſs loſt. And can you intend, when you pray for him, to remember me? that is like a true friend; that is like a Chriſtian friend; and like a friend, whoſe favours will extend, not only through the years of life, but through the ages of eternity. I have great reaſon, therefore, to profeſs myſelf,

Dear Sir,
Inviolably and eternally your's,
J. HERVEY.

LETTER XXVI.

My dear Friend,

ACCEPT my thanks for your valuable letter. It found me juſt come down from a week's confinement to my bed and my chamber: the LORD was pleaſed to viſit me with a fever, which has left behind it a violent and almoſt inceſſant cough. This brings me very low, and if not removed, muſt ſoon bring me to the duſt. *My fleſh and my heart fails*; *but* GOD *the* SAVIOUR *is the ſtrength of my heart, and my portion for ever.*

As to the apology, &c. my great doubt is, whether it be a ταλαντον committed to me by the LORD. My poor head is now ſo oppreſſed, that I have little inclination, and leſs ability, to think upon the ſubject. Ex-

cuſe my brevity, my dear friend; this hand has ſcarcely ſtrength to hold the pen. Pray, that I may be ſtrong in faith, and rejoice in the LORD.

Ever your's,

J. HERVEY.

LETTER XXVII.

My dear Friend,

THANKS for your kind wiſhes, and thanks for your valuable Treatiſe on Faith. May the former be granted, as far as is conſiſtent with the divine good pleaſure! May the latter be bleſſed, abundantly bleſſed, to my edification and comfort!

I have ſome thoughts of publiſhing two or three plain Sermons, preached on the late faſt days: none that I have ſeen on the occaſion, ſpeak enough of the one thing needful. Here I ſhall make a ſacrifice of all my reputation, (if I ever had any) with the elegant and polite: and let it go, freely let it go, if any honour may redound to the LORD our righteouſneſs. What would you adviſe upon the ſubject?

I am juſt going abroad upon an affair that is likely to be exceeding troubleſome to me—law. I fear law is unavoidable, unleſs I will tamely give up my rights. GOD almighty knows I am for peace; but though I ſpeak unto them thereof, they make ready for battle.

Adieu! my dear friend. I need not add, that I am, though in the midſt of much weakneſs, cordially your's,

Friday morn. J. HERVEY.

LET-

LETTER XXVIII.

Weſton, April 12, 1757.

My dear Friend,

I Hope you received the packet by the newſman; and I muſt beg you to return it by the returning newſman. You ſee how holy and wiſe perſons are againſt my doctrine: the LORD JESUS guide me continually; guide me eſpecially in this important point! The more I think of the matter, the leſs I am inclined to recede from my opinion. I cannot perſuade myſelf that Mr. Brine's account anſwers the ideas of faith, or comes up to the ſcriptural deſcriptions of it. I ſhould be glad not to offend theſe excellent perſons; yet, with a decent firmneſs, would maintain what ſeems to me the truth of the Goſpel. Let me hope for ſome aſſiſtance from your pen; you are a much better judge of theſe debates: you have been εντρεφομενος τοις λογοις της αληθειας, whereas I am but της σημερον ο προσηλυτος.

I think you diſtinguiſh very clearly and juſtly concerning the divine indignation; and as to Rom. vii. you ſay more to convince me that the Apoſtle ſpeaks of himſelf, and of his preſent ſtate, than I ever heard or read before: it has ſuch an effect upon your ſcholar, that it has induced me to expunge a paſſage in my new edition, which ſeemed to contradict your opinion. Pray do not neglect to ſend the manuſcripts. The preſs will want Dialogue XVI. in a very little time. I hope your health is eſtabliſhed, as well as reſtored: mine is rather worſe than better: inceſſant and inſuperable langours; they unfit me for every buſineſs; render every enjoyment unreliſhing; and what is more deplorable, makes my temper like the ſore, inflamed, ulcerated fleſh. Any thing that comes unexpected, alarms me: any thing that goes croſs, vexes me: I am ſadly inclined to a peeviſh humour. Pray for me, dear Sir, that our compaſſionate LORD would give

give me, in his good time, an abundant entrance into a better world, for I am weary of this; yet I would humbly adore and bleſs GOD for the everlaſting righteouſneſs of my Saviour, and that eternal redemption which he has obtained for ſinners. Amidſt the greateſt infirmities of body and ſoul, this is a rock: here is ſafety; from hence flows comfort.

Excuſe my ſcribble: it partakes of my diſorder. I am aſhamed of every thing in this ſcrap of paper, only of this one profeſſion, that

I am,
Your obliged and affectionate,
J. HERVEY.

LETTER XXIX.

Weſton, April 20, 1757.

My dear Friend,

I Know not how to be ſilent any longer, though I cannot yet anſwer your expectations. The little Collection of Promiſes is not yet printed; as ſoon as they are done, I will ſend you two hundred, and as many more as you pleaſe. I propoſe to have two thouſand worked off: my motto muſt be, what Virgil pleads by way of recommendation to his Poem on the Bees,

"*In eſt ſua gratia parvis.*"

Or rather, what the inſpired writer ſays, in order to diſplay the amiable and wonderful condeſcenſion of the LORD JEHOVAH,

He does not deſpiſe the day of ſmall things.

Accept the two Sermons that wait upon you: one for yourſelf, and one for a friend. The author is a worthy neighbour, who loves his divine Maſter, and labours in his vineyard. When ſhall we have ſome of your Diſcourſes? I verily think they would be welcome

come to the world, and our LORD would honour them with his bleſſing. I queſtion whether Mr. B———'s manner of writing will meet with much acceptance: there is ſomething very good and fervent; not correct and noble. However, what GOD bleſſes, is bleſſed indeed: when he ſmiles upon a perſon, or his performance, both the one and the other ſhall *have favour with all the people.* May this be with my dear correſpondent and brother: be with him in his going out, and coming in, from this time forth, for evermore.

I hope you have a packet of judicious and weighty remarks from Mr. Brine; and will tranſmit them to me, enriched by an addition of your own. I take this opportunity of ſending *Voluſenus de Tranſquillitate*, becauſe I would not have you purchaſe it, till you have ſeen whether you like it; and if you like it, then I deſire you will ſeek no farther, but keep that which is in your hand,

Dear Friend,

Ever your's,

J. HERVEY.

LETTER XXX.

Weſton, Sept. 3, 1757.

My dear Friend,

ACCORDING to promiſe, I now deſire your acceptance of my feeble Eſſay: ſtrengthen it with your prayers, that it may go forth in the name of the LORD GOD of hoſts, and ſpread abroad the ſavour of our DIVINE REDEEMER's name. I expect a ſevere attack from the Reviewers; but our GOD and SAVIOUR, whoſe grace we would magnify; whoſe intereſts they would oppoſe, can turn thoſe wiſe men backward, and make their knowledge fooliſh.

For

For any remarks, corrections, and improvements from your pen, I ſhall be ſincerely thankful. Pray tranſmit whatever of this kind occurs in the peruſal; an edition is printing on ordinary paper. Tell me, whether you will have any of theſe to diſtribute among the poor.

I have ſeveral letters to write, before my ſervant goes to market. This will be my excuſe for adding no more, only, that I am,

Ever your's,

J. HERVEY.

P. S. You will pleaſe to deliver Mr. Smith's letter.

LETTER XXXI.

Weſton, Sept. 21, 1757.

My dear Friend,

HEREWITH I return your lively and charming manuſcript. In giving it this character, I have no deſign to flatter the author, or elate him with vanity; not to flatter him, becauſe what I ſay, is the genuine ſentiment of my heart: not to elate him, becauſe I aſcribe what is beautiful and excellent to the Father of Lights.

Some perhaps may think the beginning of the piece is rather too ſcholaſtic. "Is it right to ſay, the Saviour, (or GOD under the relation of a Saviour) exiſts by a neceſſity of nature?" page 1, l. 3. "Is it ſafe to ſay, the living GOD, expiring in agonies of diſſolution?" Should it not rather be, He who is the living, &c. page 3, line 12. I aſk theſe queſtions chiefly for my own information. *Ibid.* Would you ſay "a fountain is cloathed with diſgrace?" As it is not cuſtomary to cloath fountains, I am in ſome doubt whether this is proper. Page 5, line 13, "Delicious delight." Is there

there not too great a ſimilarity between the ſubſtantive and its epithet? Page *ult.* line 13. "*Brilliant*" is an elegant word; but as it always leads our ideas to the luſtre of a diamond, it ſeems not to enlarge, but diminiſh our conceptions of the REDEEMER's glory, which infinitely tranſcends, not diamonds only, but ſtars and ſuns.

Theſe, my dear Sir, are the only remarks I have to offer in a critical view, or in the capacity of a caviller: I ſhall only add my prayers, that your arrow may go forth as lightning, and be as the whirlwinds of the ſouth; conſpicuous as the former, forcible as the latter!

I ſend you, according to promiſe, the firſt volume of my poor attempt; examine and correct it, that it may be leſs unworthy the glorious ſubjects, in caſe the good providence of GOD ſhould vouchſafe to honour it with another edition; and do not fail to implore the bleſſing of heaven upon it, that it may not be as duſt upon the hedges, but as dew upon the graſs. I wiſh you much ſucceſs in your evangelical aſſociation. As for me, my abilities, which at beſt, and when moſt diſengaged, are really like a thing of nought, are now entirely taken up with the work upon the wheels; no leſs than eight men are conſtantly employed upon it: if therefore you could give me any aſſiſtance, it would be very ſignally ſerviceable to the moſt infirm, but not the leaſt ſincere of your friends,

J. HERVEY.

LETTER XXXII.

Weſton, Oct. 11, 1757.

My dear Friend,

EXCUSE my delay in returning your truly valuable manuſcript. I purpoſed to do it ſeveral times, but by my frequent indiſpoſitions, my purpoſes were broken off. You muſt not expect a punctual correſpondent in me: to will is preſent with me, but oftentimes how to perform what I wiſh, I know not.

I have read your plan again and again, and each time with new pleaſure. I will now peruſe it once more, with the pen in my hand; and whatever appears to want a retouch, I will freely obſerve.

Page 1. "Right noble," is what Mr. Johnſon would call a cant term, graceful only in the Herald's office, and in the titles of great perſonages.

Ibid. "Greatneſs of ſoul, elevation," &c. Is there not a redundancy of fine expreſſions here?

Ibid. "Evangelical virtue, together with vital faith." Should not *faith* take the wall of *virtue*, as being ſenior of the two? I mean, ſhould not faith be mentioned firſt?

Page 2. "Rotting in our graves." The word *rotting* is too ſordid, unleſs uſed on purpoſe to pour contempt.

Ibid. "Natural education." Is *natural* a proper epithet to this ſubſtantive? Is not "deſpairing" rather too ſtrong a word, unleſs you ſoften it by the inſertion of *almoſt?*

Thus far I had written laſt Saturday, and was unexpectedly called down to receive a viſitant: he proved to be a young clergyman, a ſtranger, charged with a meſſage from my honourable friend, Lady Francis Shirley. We had ſome ſerious converſation, which he

he ſeemed to enter upon with readineſs, and purſue with pleaſure. May the Father of Spirits command it to leave a ſavour of CHRIST on our hearts! I now reſume, not the office of a critic, but the ſedulity of a friend.

Page 4, l. 4, del. *too*; l. 6, r. *and for meer*. Suppoſe you was to enlarge upon the preceding and following articles, add a few ſinews and a little fleſh to your ſkeleton, would it not be more graceful? Might it not be more uſeful?

Page 5. I have incloſed two ſentences in Hook's, which appear not abſolutely needful.

Well, my friend, if you are enabled to form your youth on the model you propoſe, happy are the children committed to your care. The LORD JESUS give you ſtrength to execute, as he has given you wiſdom to deſign. I have been guilty of a fault too common with me, the fault of miſlaying my papers: I cannot find, with all my ſearch, the letter which, at my requeſt, you was ſo kind as to return. It will, I preſume, come to hand, when I do not look for it. I will regard it as your property, and make a conſcience of reſtoring it, though it be but as a thread, or a ſhoe-latchet!—I wiſh you would ſend me one copy of every monthly paper publiſhed by your Evangelical Society: I have none but thoſe written by yourſelf.—The third edition of Theron and Aſpaſio has made its appearance: I have not heard with what acceptance from the public.—I hope you will pray for the ſucceſs of this work.—I hope the LORD will hear your prayers in behalf of my projected work; and may all your affectionate prayers for me, return with an abundant increaſe of bleſſings on your own works, your own intereſts, and your own heart. Forgive the delay, and forgive all the faults of, my dear Friend,

Your unworthy Brother in CHRIST,

J. HERVEY.

LETTER XXXIII.

Saturday Morning, Nov. 1757.

My dear Friend,

ACCEPT my thanks for your precious manuſcripts: pray continue theſe epiſtolary favours. Excuſe the delay of my acknowledgments; I have been very buſy in correcting my three Sermons for the preſs: by to-morrow's poſt I return the proof of the laſt half ſheet, ſo that they will ſoon make their appearance. The LORD, whoſe glory they would promote, of whoſe grace they teſtify, both give them favour, and accompany them with power. This is the title,

The Time of Danger, and The Means of Safety; to which is added, The Way of Holineſs.

I will order my bookſeller to pack up one of the Sermons for you, together with Theron and Aſpaſio for Mr. Crabtree, to be left with Mr. Ward. If you approve the diſcourſes, I will ſend you ſome of them to give away among your poor neighbours.—Laſt night came to hand your Treatiſe on the Full Aſſurance of Faith. LORD! let the bleſſed doctrines deſcend into my heart, and ever abiding in my ſoul, ever operate on my converſation. I will, as the LORD ſhall direct, place out your treaſure to intereſt. My letter is ſhort, but my Sermons will be long. I muſt now be very ſparing of my brown bread, leſt you ſoon complain of a glut. Thanks for the peruſal of Mr. Witherſpoon's letter; it diſcovers taſte and judgment, prudence and piety, in the writer. May theſe, and all other gifts and graces of the Spirit, abound in your correſpondent, yourſelf, and your Brother,

J. HERVEY.

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LETTER XXXIV.

Saturday Morn. Jan. 1758.

My dear Friend,

MANY thanks for your thoughts on the Covenant. You have indeed ſet plenty before me: may I be enabled to ſelect what is moſt proper for my purpoſe; what may be, under the divine bleſſing, as a *nail faſtened in a ſure place.*

You enquire after my intended anſwer to Mr. Weſley: I am tranſcribing it for the preſs, but find it difficult to preſerve the decency of the gentleman, and the meekneſs of the Chriſtian: there is ſo much unfair dealing running through my opponent's objections, and the moſt magiſterial air all along ſupplying the place of argument. Pray for me, dear Friend, that I may not betray the bleſſed cauſe, by the weakneſs of my reaſoning; nor diſhonour it by the badneſs of my temper.

Whether I ſhall be enabled to finiſh this work, is apparently uncertain; my cough ſeizes me in the night like a lion, and leaves me, before the morning, weaker than a babe. It has ſo totally deſtroyed my ſmall remainder of ſtrength, that I am quite unable to preach ſo much as once on the LORD's day: I am obliged to beg aſſiſtance, and am looking out for a curate, to take the whole buſineſs on his hand. May the Head of the church vouchſafe to furniſh me with a faithful and wiſe ſteward, who may ſupply my lack of ſervice, and give his houſhold their portion of ſpiritual meat in due ſeaſon.

Pray has Mr. Wood finiſhed his work? Methinks I ſhould be glad to have that volume returned, that in caſe my life drops, I might have a copy corrected, and ſo leave it, that my ſurvivors might be at no loſs concerning it.

I had,

I had, not long ago, the favour of a visit from your worthy neighbour, Mr. Talbot. He came, accompanied with Mr. Maddin; and both were like men baptized with the HOLY GHOST and with fire; fervent in spirit, and setting their faces as a flint.

I am, my dear Friend,
Your's, most affectionately,
J. HERVEY.

LETTER XXXV.

Weston, Feb. 18, 1758.

My dear Friend,

I Have sent you a quarter of an hundred of the Fast Sermons; and I thank you for putting me in a way to speak for JESUS CHRIST by my pen, since I am still incapable of pleading for him, or giving honour to him with my tongue. May He, whose countenance is as the sun when it shineth in its strength, vouchsafe to smile upon the distributor, the readers, and the writer!

Do not give yourself much trouble about Neonom Unmasked. I value it much, but can do without it, or perhaps procure it elsewhere. There are but few books, whose sentiments I so generally approve, or whose doctrine is so thoroughly evangelical.

The letter from Cirencester you will permit me to keep one week longer, or till another packet; at least till some other dispatch comes to you. It shall not be mislaid. I sincerely thank you for your admonition on this subject. I have of late been guilty of negligence in this particular, almost to a sin.

Let me expect the speedy accomplishment of your promise. Cannot you get a few moments to run over the alterations in the first volume, when Mr. Wood has transcribed them? together with a cursory glance

of

of your eye, will you not beſtow a few improving touches of your pen?

Excuſe me, if I proceed no farther. I have juſt been writing two letters, one for Wales, another for Scotland; and ſhould write two more before my ſervant goes to market, and that which would be a recreation to your vigorous, is a toil to the enfeebled hand of,

Your very affectionate Friend,

J. HERVEY.

LETTER XXXVI.

Weſton, March, 1758.

My dear Friend,

MR. Carter tells me you have been ill. By this time, I truſt, your ſtrength is renewed. May your ability for the ſervice of our divine Maſter increaſe, as much as mine decreaſes!

I have a curate, a godly man; loves CHRIST; underſtands the Goſpel, and will watch over my flock, with more aſſiduity, I hope with greater ſucceſs, than their original paſtor.

My affectionate reſpects to Mr. Carter: tell him I cannot ſpare Mr. Weſley's book, becauſe I am tranſcribing, though very ſlowly, and with a moſt feeble hand, my remarks for the preſs; in executing which work, I have continual need of having his letter before me. He urges no argument, either to eſtabliſh his own opinion, or to overthrow mine; only denies the validity of my reaſons in ſuch manner as the following:—"How does it appear that CHRIST undertook "this before the foundation of the world, and that "by a poſitive covenant between Him and the Fa"ther?"—"Neither of theſe texts, nor all of them "prove, what they were brought to prove, that there

"ever

" ever was any such covenant made between the Fa-
" ther and the Son."

Your thoughts upon the joys of heaven will be very welcome, and very suitable to my case. Thanks, everlasting thanks, for the blood of the LAMB, in which our robes are washed; and all we are, all we have, yea, all we do, is made whiter than snow.

Here is an author's mite towards the relief of our poor brethren in Hampshire. Let it come to them, not as from J. H——y, but as from the GOD that hideth himself.

Ever your's,

J. HERVEY.

LETTER XXXVII.

April 15, 1758.

My dear Friend,

I Thank you for your punctuality in returning the manuscript papers, at the time requested. I thank you also for your very welcome, and no less valuable observations on the subject. I really am more and more confirmed in my opinion, notwithstanding all the objections; or rather, I am more and more convinced, that Mr. Marshal's doctrine is the doctrine of the Gospel. To this my reason subscribes: this I think is taught in the Scriptures: this I am sure is approved and ratified by my own daily experience. When I depart from this precious truth, Assurance by the direct act of Faith, I fall into darkness and distress; but when, looking for no evidences in myself, I depend on the free promise of GOD in his word; when regarding myself only as a poor sinner, I confidently trust in CHRIST as my righteousness and salvation; then light beams forth, and comfort springs up. I propose to make some alterations in Dialogue XVI. and as it is already too long, to divide it into

two

two conferences. Beſeech the LORD JESUS that I may not bewilder my reader, but clear his way, and guide his ſteps.

By the laſt poſt, I received the proof ſheet of "A Demonſtration, &c." I will return it to Mr. Hayward, by the next mail, according to your deſire. I will alſo venture to make a few ſlight alterations; but I ſhall do this with heſitation and timidity. If ever you conſign over any of your future compoſitions to my inſpection, I muſt inſiſt upon it, that you yourſelf peruſe and correct what your friend offers by way of improvement. I will criticiſe for you, but not pretend to finiſh for the preſs. It is impoſſible I ſhould, like the author, take in the deſign, comprehend the method, and advert to the language; impoſſible therefore, that I ſhould be ſo proper and competent a judge; beſides, there are ſome things that do not pleaſe and ſtrike me like others. Upon theſe I would put a query, Was the determination referred to you? But I dare not alter them, barely upon the report of my own imagination; neither could I alter them entirely to my own ſatisfaction.

I ſee you look upon ſin as an infinite offence, page 6, line 4. I preſume you mean objectively, yet I cannot bring myſelf to adopt this opinion. I am inclined to think that we ſhould reſerve and appropriate the word *infinite* wholly, intirely, and without any exception, to GOD and his perfections. But I am not poſitive. In this and every thing, O! that I might have the teachableneſs of a babe! I have the weakneſs, LORD grant me the docility of a weaned child; yea, of a babe and ſuckling. I ſhall long to ſee the Eſſay mentioned page 12, in the note: this will ſuit my taſte, and, I fancy, be not a little impreſſive on the generality of your readers. The thoughts in the Diſſertation before me, are ſolemn, grand, and of tremendous import. GOD from on high accompany them with his bleſſing, that they may humble us all,

and bring us to the feet, to the croſs, to the blood of JESUS. I ſhall deſire Mr. Hayward to order a dozen for me, to be left at Mr. Rivington's. I am, my dear friend, though very, very weak, yet

Inviolably your's,
J. HERVEY.

LETTER XXXVIII.

Weſton, May 13, 1758.

My dear Friend,

I Send the ſecond volume, and my beſt compliments, to Mr. Wood. If he is not tired of the work, I would beg of him to be rather expeditious, than curious. If ever the piece comes again to the preſs, the compoſitors will deface and ſpoil the moſt delicate writing.

When the bearer returns, you will tranſmit the firſt volume, both the interleaved copy and the other.

Have you ſeen Mr. Brine's Anſwer to the Letters on Theron and Aſpaſio? I find this piece begins to be taken into conſideration. Not only Mr. Brine and Mr. Weſley has animadverted upon it; another Treatiſe I ſee is advertiſed in the public papers, intitled, "A Plain Account of Faith in JESUS CHRIST, in Remarks on ſeveral Paſſages in the Letters on Theron and Aſpaſio." I hope the attention of mankind will be awakened to this important ſubject; and may the Father of Lights enable his miniſters to make the viſion, the capital doctrine of the Goſpel, plain upon tables, ſo that he who runs may read.

Ever your's,
J. HERVEY.

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LETTER XXXIX.

Weſton, July 15, 1758.

My dear Friend,

I Will treaſure up, and very ſafely keep, your ſprightly thoughts: may they, through the divine Spirit, be prompters to my dull invention.

Mr. Goldney's letter to his ſubſcribers I happened to ſee, before he made any overtures for an intercourſe with me; I thought him, if not impaired in his intellects, extremely injudicious; have therefore given no encouragement to his intended viſit. Poor man! he is ſo far from having any thing like judgment, that he does not underſtand the common rudiments of grammar.

This however I muſt ſay in his behalf, that he is modeſt. When one of my neighbours ſignified to him, that on account of my extremely ill ſtate of health, I choſe to decline viſits and company, he did not offer to intrude himſelf. He has been at Weſton church ſeveral times, but I hear no good report of him. This may be owing to that ſpirit of defamation which walketh through the earth.

S—— turns out worſe and worſe. I am afraid I ſhall have much trouble with him, and much loſs from him. He begins to grow deſperate. He told my mother to her face, he would arreſt her, and take away the bricks from my ground, though every living creature, from Sir Thomas Drury, the able juſtice, to the meaneſt mechanic, pronounce them mine. I have been obliged to conſult a lawyer upon the occaſion. He pays nobody: poor workmen are diſtreſſed for want of their money; and betwixt you and I, he appears to be ——— ſay nothing of theſe things, only, if you can think of any expedient to ſerve me, communicate it. He has embroiled him-

ſelf in ſome ſcrape, for which the conſtable of Weſton is now charged with a warrant to apprehend him.

The incloſed I wrote at Dr. Stonehouſe's particular and repeated deſire. Without my knowledge, he committed it to the preſs. Examine it, improve it, and ſend it back, leſs unmeet for our divine Maſter's uſe.

I have ſome thoughts of anſwering Mr. Weſley's Remarks. I mention this deſign, that, unfledged as it is, it may have the benefit of your prayers. Σιωπα is the word on this occaſion. Tell it to none, but our unerring Counſellor: to Him the oftner you recommend it, the better.

Our united and cordial compliments attend yourſelf, and your truly amiable ſpouſe.

Ever your's,

J. HERVEY.

LETTER XL.

Weſton, Sept 30, 1758.

My dear Friend,

MR. Weſley, among other objections to Theron and Aſpaſio, finds fault with the doctrine of a Covenant eſtabliſhed between the Father and the Son —calls upon me to prove it by Scripture, and defies me to prove that it was made from eternity.

I find, from reading Witſius, that Dr. Owen has treated this ſubject very copiouſly, in his ſecond volume, Exerciſe IV. page 49. I wiſh you would be ſo kind as to peruſe this Diſſertation, and give me an extract of the thoughts that are moſt material, and the arguments that are moſt forcible.

By the way, let me deſire you to examine your Witſius, and obſerve whether it contains this reference to Owen. By this you may know, whether your's

your's is the beſt edition. I have now two impreſſions of that excellent book before me; the beſt has the reference, page 142, the other has not.

I expect, ere long, a parcel from Warwick, which will be highly welcome to

Your's, moſt cordially,

J. HERVEY.

P. S. What is become of S——? Had he finiſhed the work according to contract, he would now have ſeventy pounds to take.

LETTER XLI.

Weſton, Oct. 14, 1758.

My dear Friend,

LAST night I received your packet by the poſt, for which you will pleaſe to accept my beſt thanks: a continuation of your valuable thoughts will be very welcome: the LORD render them equally uſeful! I wiſh you was at my right hand, that I might conſult you more particularly about my intended Anſwer. I hope you will not fail to implore for me, the guidance of the wonderful Counſellor.

My kind reſpects to good Mr. Carter: I wiſh him much light from the LORD; much comfort in his heart, and much ſucceſs in his work.

I wiſh you would ſpeak to S—— about paying the bill of a young man who lately wrote to him. He rents ſome ground of me: his name, J— G——: he ſerved S—— with his team, and now is in great want of the money. If S—— will write me an order, I will pay him.

I can now add no more, becauſe the bearer waits, and is in haſte to be gone, unleſs it be, that I am

Ever your's,

J. HERVEY.

P. S.

P. S. Franks are always welcome to me: however, do not distress yourself, for I am in no immediate want.

LETTER XLII.

Saturday, 1758.

My dear Friend,

I Have but a few moments allowed, to answer your kind letter—no complaints of the builder. The house goes on apace, but I have not been able to go up to the house of the LORD, ever since Christmas; no, nor yet am able: blessed be GOD for the house not made with hands! I shall be very glad to see your Contemplations on the Perfection and Joy of that happy place.

The franks come at your call, may the LORD's presence and power prosper what you have distributed, and what you are preparing for the public. Excuse my brevity. Ever your's,

J. HERVEY.

The following Letters, bearing no Date, cannot be placed in Chronological Order.

LETTER XLIII.

My dear Friend,

ON Saturday last, an accident hindered me from writing by the newsman, and sending as I proposed, your very ingenious Preface. The author seems to be a person of fine taste, solid judgment, very extensive learning, and no enemy to Christianity. I cannot but wish him success in his work, and should be strongly inclined to purchase it, if I was not pos-

sessed

ſeſſed already, of Chambers's Dictionary. I hope I ſhall not diſappoint your expectations by the next return of the newſman. In the mean time, be ſo good as to examine the following attempt to anſwer the objection made in my laſt.

Theron. Pray do you allow that CHRIST is GOD?

Aſpaſio. We not only allow it, but we inſiſt upon it, and make our boaſt of it. This is the very foundation of his merit, and the ſupport of our hopes.

Ther. This may aggrandize the merit of CHRIST, but it will increaſe the difficulty of your taſk; for, according to this opinion, CHRIST muſt make ſatisfaction to himſelf! And is not this a practice quite unprecedented? a notion perfectly abſurd?

Aſp. It is quite unprecedented you ſay. On this point I ſhall not vehemently contend; only let me mention one inſtance, *Zaleucus*, you know, the Prince of the Locrians, made a law, that whoever was convicted of adultery, ſhould be puniſhed with the loſs of both his eyes: his own ſon was apprehended in the very fact, and brought to a public trial. How could the father acquit himſelf in ſo tender and delicate a conjuncture? Should he execute the law in all its rigour? This would be worſe than death to the unhappy youth. Should he pardon ſo notorious a delinquent? This would defeat the deſign of his ſalutary inſtitution. To avoid both theſe inconveniences, he ordered one of his own eyes to be pulled out, and one of his ſons; by which means, the rights of juſtice were preſerved inviolable; yet the tenderneſs of a parent was remarkably indulged; and may we not venture to ſay, that in this caſe, Zaleucus both received and made ſatisfaction? Received it as a legiſlator, even while he made it as a father.

Ther. I cannot ſee how this ſuffering of the father was, in any degree, ſatisfactory to the law, ſince the father and the ſon could not be conſidered as one and the ſame perſon. It may paſs for an extraordinary

and

and romantic inſtance of parental indulgence. It may ſtrike the fancy of the benevolent and compaſſionate hearer; but if tried at the bar of equity and reaſon, it will hardly be admitted as any legal ſatisfaction: it will probably be condemned as a breach of nature's firſt and fundamental law, ſelf-preſervation.

Aſp. What you obſerve, I muſt confeſs has weight. It will oblige me, I believe, to give up my illuſtration. Nevertheleſs, what you urge againſt the propriety of my exemplification, tends to eſtabliſh the truth of my doctrine: for CHRIST and his people are actually conſidered as one and the ſame perſon. They are one myſtical body; He the head, they the members; ſo intimately united to him, that they are ſaid to be bone of his bone, and fleſh of his fleſh. By virtue of which union, their offences were charged upon him; their ſins were puniſhed in him; and by his ſtripes, they are healed: they obtain impunity and life.

Though there may be nothing in the procedure of men, which bears any reſemblance to this miracle of heavenly goodneſs, it receives ſufficient confirmation from the language of Scripture.

He who wrote as an amanuenſis to —— ——, in order to receive the finiſhing touches of your pen, will probably find promiſes more full and explicit on each head; or, perhaps, will think of ſome other particulars, that ſhould be taken under conſideration. If you will examine and complete the little collection, they ſhall be printed very neatly, ſo as to be ornamental to the book, as well as beneficial to the owner.

PROMISES OF PARDON.

Iſai. i. 18. Sin as ſcarlet, ſhall be white as ſnow.—Iſai. xliii. 25. I am he that blotteth out thy ſins.—Acts xiii. 38, 39. The forgiveneſs of ſins.—Eph. i. 7. Redemption—the forgiveneſs of ſins.—1 Peter ii. 24.

His

His own ſelf bare our ſins.—Rev. i. 5. waſhed us from our ſins in his own blood.

Of Justification.

Iſai. xlv. 24, 25. In the Lord I have righteouſneſs, —in the Lord juſtified.—Rom. iii. 21. 24. Juſtified freely by his grace, through redemption in Jesus.—Rom. viii. 33, 34. It is God that juſtifieth—it is Christ that died.

Of Sanctification.

Deut. xxx. 6. Thy God will circumciſe thy heart, to love the Lord thy God.—Jer. xxiv. 7. I will give them an heart to know me, the Lord.—1 Cor. vi. 11. Ye are waſhed, ye are ſanctified by the Spirit of our God.—1 Theſſ. v. 23. The God of Peace ſanctify your whole ſpirit, ſoul and body.

In Temptation.

1 Cor. x. 13. God is faithful, who will not ſuffer you to be tempted above your ability.—2 Cor. xii. 9. My grace is ſufficient for thee; my ſtrength perfect in weakneſs.

In Affliction.

Job v. 17. Happy the man whom God correcteth. Deſpiſe not the chaſtening of the almighty.—Pſa. l. 15. Call upon me in thy day of trouble: I will deliver thee.—2 Cor. iv, 17. Our light affliction, but for a moment—worketh for us a weight of glory.

In Death.

Pſal. xxiii. 4. In the valley of the ſhadow of death, I will fear no evil, thou art with me.—1 Cor. xv. 55, 57. O death where is thy ſting—God giveth us the victory.—2 Cor. v. 1. If our earthly houſe is diſſolved, we have a building of God.—John iii. 16. Whoever believeth ſhall not periſh, but have everlaſting life.

At the top I would have this text: GOD *hath given us exceeding great and precious promiſes.* At the bottom this: GOD *being willing to ſhew unto the heirs of promiſe, &c.* I have now taſked and tired you, but the latter I ſhall not often do, in ſo immoderate a manner. For the former, your work ſhall be with the LORD, and your reward from your GOD. Gratitude and love is all you muſt expect from,

Dear Sir,

Your obliged and affectionate Brother,

in CHRIST JESUS,

J. HERVEY.

LETTER XLIV.

My dear Friend,

I Intended to have made my acknowledgments for your laſt favour by Saturday's newſman; but an unexpected accident rendered my deſign impracticable.

I aſſure you, I eſteem ſuch letters to be a favour indeed. Let me beg to have them continued; they breathe the genuine ſpirit of Chriſtianity. Chriſtianity thus diſplayed, is ſupremely noble, and worthy of the bleſſed GOD: thus enjoyed, is highly delightful, and conſtitutes both the dignity and happineſs of man.

I believe it will be in a manner impoſſible to begin my new houſe this year; we have no other abode, as yet, fit to receive us. Before the commencement of another winter, we hope to be accommodated, and to remove; ſo that Mr. S—— may proceed as early as he pleaſes in the following year.

I have not had the pleaſure of ſeeing the Critical Review for December; but I find, from the advertiſements in the public papers, that they take Mr. Jenks

Jenks and his recommender to taſk. I am not diſappointed: I expected no quarter from them.

You would ſmile, and be a little ſurpriſed, if you was to ſee what employed my ſpare hours almoſt all laſt week. I never had ſuch an inclination for buffoonery in all my life: it was occaſioned by the unworthy and abuſive treatment which the Reviewers beſtow upon all the moſt valuable writers that appear in public; and I verily think if their inſolence can be curbed, it muſt be done in purſuance of Horace's maxim.

Ridiculum acri

Fortius, &c.

Or in obedience to that command of unerring wiſdom, *anſwer a fool according to his folly.* I am now therefore digeſting and tranſcribing a parcel of Remarks, which will amount to a ſhilling pamphlet, and may receive the following title:

NED DRY's APOLOGY
for the CRITICAL REVIEWERS.
With a complimentary Card to thoſe Gentlemen.
This written—That publiſhed.
By JAMES HERVEY, A. M.
"*Ut tu fortunam, ſic nos te celſa teremus.*" HOR.

Whether it be expedient to publiſh ſuch a thing, the LORD JESUS knows; and I truſt the LORD JESUS will direct; they are the enemies of his cauſe, and I ſhould be very well pleaſed to bear my teſtimony againſt them. No mortal knows that I have any ſuch thoughts, you only excepted. Let it remain a profound ſecret; beſeech, as I know you will, beſeech HIM who is Head over all things to the church, to vouchſafe his heavenly guidance. Give me your free opinion. If I can get a perſon to tranſcribe, I will ſend you a copy.

Ever your's, in CHRIST JESUS,

P. S. Will you diſpoſe of a guinea among your poor people, during this ſevère ſeaſon? I deſire you will not let any one know from whom it comes. I incloſe the guinea in the book Mr. Witherſpoon mentions.—A ſmart piece truly.

LETTER XLV.

Tueſday Evening.

My dear Friend,

I Thank you for your beautiful exhortation, and fine harangue, which makes me wiſh it had been your office, not to encourage, but to execute.

I thank you likewiſe for your criticiſms: *confounded* and *plaguy* are low cant words, not uſed but upon droll ſubjects; and though I believe they are proper enough on thoſe occaſions, yet, as they are ſeldom heard but from the lips of the licentious, or profane, they would, I am apt to ſuſpect, offend the ſerious ear.

The paragraph, relating to coſtiveneſs, you and your friends very juſtly condemn. It was intended to cenſure the clergyman for his ſhameful diligence, in writing notes upon two looſe comedians, and to give a repreſentation of his performance not very inviting: but it may be ſaid of the attempt, *Peccato corrigendo peccat.* I have altered it in this manner: Mr. S—n, a reverend clergyman, who has lately been very zealous to edify the pious world, by publiſhing and expounding a brace of luſcious comedians, has no leſs obliged and improved the learned world, by letting them into the meaning of the curious word, *coſtive:* and I cannot but acknowledge, that the expoſitor has been juſt as laudably employed as his authors. Such kind of works

works are the propereſt place in the world for ſuch definitions and explanations. Though, for my own part, I do not much want good Mr. S—n's inſtructions on this ſubject, becauſe I ſee the thing exemplified whenever the Critical Reviewers point out excellencies, or beſtow praiſe. Whether this is proper, *Te tuorque pines ſit, judicium.*

This Mr. S—n, I am ſorry to ſay it, was a fellow collegian of mine. I well remember him at Lincoln college, but I had not the leaſt intimacy with him. He joined, if I am not miſinformed, with a brother of your late excellent friend, Mr. Seward, to publiſh an edition of Beaumont and Fletcher. I hope God will make Mr. Witherſpoon's pen as ſharp as a razor, to cut the comb of ſuch writers, and their works. I was ſorry to ſee, from a paragraph in a late newſpaper, that, by the command of the Prince, the tragedy of Douglas (to which Mr. Witherſpoon alludes) was re-acted at the Theatre Royal. Ah! my brother, this is one ſource, one copious ſource of our miſeries; if princes will encourage ſuch corrupting entertainments, there never will be wanting even miniſters to write for them, and magiſtrates to attend them. O that the Prince of the kings of the earth would give our rulers, and all that are in authority, to *diſcern the things that are excellent.*

Little do you think what I am going to tell you—that my friends, who have ſeen the piece, abſolutely diſapprove of it.

A gentleman in the neighbourhood, a perſon of fine taſte, to whom an acquaintance of mine ſhewed it, ſays, Horace ſhall give my opinion,

——————————*Cave, faxis*
Te quidquam indignum.
——————————*Hæc mea Cura eſt,*
Ne quid tu perdas, natt ſis Jocus.

Dr. Stonehouſe ſays, it is a low, dull, ſpiritleſs thing; that I am no more fit for ſuch kind of writing,

ing, than a carrier's horſe to run a race. He read it, he tells me, to ſome ingenious ladies, who have a regard for my character: they declared they would come over to Weſton, and down upon their knees, (if it were needful) to ſolicit me not to publiſh it. Mention nothing of theſe matters: I have mentioned them to none but yourſelf. Thoſe are the only perſons that have ſeen the manuſcript. Amidſt ſuch a diverſity of opinions, How ſhall I determine? Shall Warwick or Northampton turn the ſcale? The LORD JESUS CHRIST overrule the determination. If it may be for his honour, let it appear with courage and confidence; if not, let it be conſigned over to ſilence and oblivion.

I am glad you receive ſuch advantage and delight from the great Dr. Owen. Peruſe, and tell me what you think of the pamphlet, intitled "A Friendly Attempt," &c. You are not to return it, but only your ſentiments of it. Pray have you ſeen Mr. Goadby's Expoſition? The word *farrago*, which you make uſe of, makes me conjecture you have ſome knowledge of the work. I ſaw a ſpecimen of it in manuſcript, and it ſeemed to me the very thing which your expreſſion denotes. He conſtantly ſays, in his advertiſement, the ſale increaſes every day, yet I know no mortal in theſe parts that purchaſes it.

I have ſent, according to your deſire, the Appendix; but in caſe the Apology ſhould appear, this, I think, had better be ſecreted, becauſe it relates pretty much to myſelf; and to ſpeak properly in ſuch a caſe, is very difficult; to ſpeak much, diſcovers an inward wound, and tells the world the party is galled, which, though it is not fact, yet, if ſuppoſed, would give an occaſion for triumph. Never was I leſs concerned for any thing of this nature, than for the bad words of the Reviewers. Never did I covet any one's good word leſs than theirs.

Mr.

Mr. S— calls upon me. I hope to return your manuſcript by the newſman; and may I never forget Him who ſays, *Return unto me, for I have redeemed thee.*

Affectionately your's,

J. HERVEY.

P. S. I have ſent the guinea for Mr. Underhill to you, having no convenient method of tranſmitting it to Daventry.

The following are the paſſages, or ſome of the paſſages, which I would have annexed to the Apology.

LETTER XLVI.

THE Character of Mr. Jenks's Meditations, as given by the Critical Reviewers.

Cum notis variorum.

" The Meditations are not in the leaſt adapted to " build up the ſoul in faith, in holineſs, or joy."

This aſſertion is a full evidence that theſe men never knew in the leaſt what is the nature of vital faith, holineſs, or joy: and as they declared themſelves utterly deſtitute of the ſpirit of religion, I am confident no one Chriſtian in the world, who reads Mr. Jenks, will believe them.

" They are ridiculous and enthuſiaſtic."

Ridiculous to no man who knows what it is to be ſerious concerning his GOD, his ſoul, or his ſalvation. The Reviewers have not the exalted happineſs to poſſeſs the leaſt ſpark of this glorious enthuſiaſm; an enthuſiaſm every way conſiſtent with rectified reaſon; an enthuſiaſm which Moſes and the prophets, CHRIST and the apoſtles, expreſſed in its nobleſt perfection.

" They are like hairs on the greaſy coat of a " groom, or like diſh-water thrown down the kennel."

Theſe Reviewers are in the eyes of every real Chriſtian upon earth, much better qualified to execute the

the office of a groom to horſes, than to play the critic's part on books of vital Chriſtianity; and if they were paid only in proportion to their merits, diſh water would be their higheſt reward for their work.

"They are nonſenſe—one great blot—the author "can neither write nor read."

An eternal blot in the Reviewer's character. They can evidently neither write like Chriſtians, nor read like true critics. This every wiſe man who reads their monthly productions will immediately ſee.

Pray return this paper. I hope you will be enabled to fill up the vacancies, with ſome ſmart remarks. Sure we may, without offence to piety or charity, pray with the Pſalmiſt, *Make their faces aſhamed, O* LORD.

The true Temper and Genius of the Critical Reviewers.

Does there not appear, drawn from their monthly pamphlets, great ſelf-eſteem for their own ſenſe, penetration, learning and diction? A very high idea of their importance and weight in the literary world. "We are the men!" A reſolute determination to vindicate themſelves with rudeneſs and overbearing fierceneſs and impudence.

A moſt rooted and cordial hatred of all the glorious peculiarities of the Goſpel, a ſpecial ſpite and venom at the moſt ſpiritual and evangelical authors; a ſcorn of all reproof, and an expectation that the public adore them, as the revivers of true taſte.

A hearty contempt of the public appears in their filthy and fooliſh extracts from books of the moſt worthleſs character: they appear almoſt deſtitute of true critical taſte, and eſpecially of real candour, and generous benevolence. I can ſee nothing lovely in them as men or as ſcholars; and as for religion, they themſelves tell us that they have not one grain of it.

In a word, the real impiety of infidels— a rooted ſpite at vital godlineſs—a rank venom of heart—a cruelty

cruelty and hard-heartedneſs towards wiſe and worthy men, infinitely beyond themſelves—a ſpirit of contempt towards the public—the real malice of devils and horrid malignity of the damned, ſeem to me to be the grand conſtituent parts of their temper, and the eſſentials of their compoſitions; and if I were to wiſh them the finiſhed ruin of their immortal ſouls, I would wiſh they might poſſeſs eternally the ſame contempt and enmity towards GOD, and the ſame infernal malevolence towards all good men, as they have abundantly expreſſed in their twelve monthly pamphlets!

Liars, in acting oppoſite to their plan: I appeal to that public which theſe men have inſulted, by ſuppoſing them to be ſo far deſtitute of religion, grace, and good manners, as to join theſe Reviewers in prophaning the name of the almighty Majeſty: in making a joke of vital devotion, and injuring the blameleſs character of their peaceable fellow ſubjects. By ſtiling them dirty enthuſiaſts, they diſcover great wantonneſs of cruelty.

Theſe ſorry wretches have affronted the public, by oppoſing the general voice, for the writings and reputation of the author of the Meditations among the Tombs, &c. Do they imagine they can injure his character with any ſenſible man, or true Chriſtian?

LETTER XLVII.

My dear Friend,

THANKS for the incloſed. I have nothing to ſend with it, but my cordial wiſhes, that the writer and the lender may go on, in their glorious warfare, from conquering to conquer. May I not hope to receive a packet by the return of the bearer? A packet which will lay me under an obligation to

Mr. Wood and Mr. Ryland? which will always be gratefully acknowledged by,

J. HERVEY.

LETTER XLVIII.

My dear Friend,

JUST before the arrival of your packet, Mr. D—— ſet out for Warwick, promiſing himſelf much pleaſure, and equal profit in your converſation. I truſt you will meet each other in the fulneſs of the bleſſings of the Goſpel of CHRIST.

Mintert is at your ſervice, as long as you pleaſe. Mr. D—— took with him Douglas, &c. By the bearer, I ſend two volumes of Voyages and Travels; the other five to follow, whenever you give the ſignal. No picture, nor any of the works of Witſius from Holland. Mudge upon the Pſalms is not at preſent within reach; it will be ſoon, then it ſhall wait upon you. Mr. Davis's letter is again miſlaid; that I mean written by his own hand; a much longer, tranſcribed by Mr. Cruttenden, ſupplies its place. As to any Dialogues for Vol. IV. there are none in being: I have only ſome hints, and thoſe chiefly in ſhort hand. I do aſſure you, though I have a heart to the work, I have neither ſtrength nor ſpirits to execute it: when I retire to my ſtudy, I can but juſt read, or pray a little, not think or write at all. My deſign of printing three Sermons, proves an abortion: two Diſcourſes I purpoſe to correct in a little time; the LORD of all power give them a proſperous voyage, that they may traffic for his honour: mine are merchantmen, your's ſhall be men of war, and both, I hope, will be the means of ſpreading abroad the ſavour of CHRIST's name.

No

No letter from Mr. Witherſpoon; I believe I neglected to anſwer his laſt favour, therefore cannot expect a renewed inſtance of his friendſhip. I have not leiſure to peruſe his epiſtle to you, nor your pleaſingly long letter to me, becauſe the bearer waits to be diſpatched, and my horſe ſtands ready to receive his maſter. The former ſhall be returned, and the latter acknowledged by the firſt opportunity.

I can promiſe nothing to Mr. Wood. Have only told him, that I ſhall remember his offer, and that a recommendation from Mr. Ryland will always have weight with me. Moſt freely I tranſmit another crown for the poor woman, and another for whomſoever you ſhall judge a proper object. Excuſe my great haſte and rapid ſcribbling.

Ever your's,
J. HERVEY.

LETTER XLIX.

Weſton, Sunday Evening.

My dear Friend,

I Muſt deſire you to accept my thanks for your eloquent diſplay of the Accompliſhed Preacher; and may the LORD accept my prayer, when I beſeech him to grant, that you may be what you deſcribe.

We will expect your company, and I will not deſpair of ſeeing the continuation of your thoughts on the pleaſure of religion, and the execution of your promiſe, with regard to your Aphoriſms on Faith.

I have been under the ſurgeons and apothecary's hands. Have ventured out to day; and GOD be praiſed was enabled, though with much weakneſs, to teſtify of the grace of our LORD JESUS CHRIST. O! that the word may proſper, and the work not recall my feveriſh diſorder. I ſee you very much commend

Mr. Hubbard, an author with whom I have had no converſe; will you introduce me to his acquaintance? And when opportunity ſerves, lend me the diſcourſes mentioned page 15, of the Preacher,

"On the Love of CHRIST."

"On the Imitation of CHRIST."

I have ſent the firſt volume of Theron, &c. with alterations: at your leiſure peep upon them, and ſee if they are corrections. If Mr. —— will be ſo kind as to tranſcribe into the interleaved volume all the alterations which have your imprimatur, or rather transferatur, I ſhall be much obliged.

Excuſe my ſcrawl—I write with my gloves on—am ſo warm, I dare not put them off—they call me to my ſupper—tea—ſo I muſt take my leave of my friend, whoſe I am in the bonds of the Goſpel, and of ſincere affection.

J. HERVEY.

LETTER L.

My dear Friend,

EXCUSE my delay in anſwering your letter, and acknowledging your preſent tranſmitted by Mr. Venner: they both deſerve my ſpeedier thanks, which you will accept though late. As I expected, by every poſt, the packet from London, I purpoſely withheld my pen, intending, upon the receipt of your proof-ſheet, to ſend you any remarks that occurred, by the very firſt mail; and reſolving, within myſelf, not to ſuffer any alterations of mine to take place, till they had been ſubmitted to your examination, and received your approbation. In this reſolution I ſtill perſiſt, and you muſt not deſire, I had almoſt ſaid, you ſhall not oblige me to depart from it. Criticiſing on theſe terms, and with ſuch a view, I ſhall execute my part

more

more freely, otherwiſe I ſhall heſitate, act with timidity, and ſcarcely venture to diminiſh a jot, or add a tittle.

I am ſomewhat ſurpriſed that you, who take ſo many of other people's children under your care, ſhould be unwilling to finiſh the education of your own, your intellectual children. I mean the offspring of your happy invention. The Treatiſe you mention, as it is begun, ſo let it be finiſhed, by yourſelf. You muſt look upon me as a *broken veſſel.* I have not written a line (ſuch languors have oppreſſed me) towards the accompliſhment of my intended work, during ſeveral weeks; and yet I am ſtrongly importuned to correct the tranſlation of a ſmall Latin treatiſe, *De Eminentiâ Cognitionis Chriſti,* to form it into my own manner, and publiſh it under my own name. This method, it is thought, may be a means of making it ſpread, and rendering it profitable to the tranſlator, who wants gain, almoſt as much as others want grace. The piece was written originally in German by Liborius Limmermannus. Have you ſeen it, or heard any account of it? I fancy you have not: there are ſome charming evangelical truths in it, moſt comfortable, encouraging, delightful! But it ſeems to want order, and a proper arrangement. Here it ſhould be pruned, and there it ſhould be grafted. If I ſhould attempt to diſpatch this buſineſs, I muſt beg, not only your peruſal of the piece, but your correction of the tranſlation, and eſpecially your examination; your exact and rigorous examination of the doctrines.

Another propoſal is made to me, and that by a member of your Evangelical Society. Mr. Vivian propoſes to print his Viſitation Sermon; one on the like occaſion by Mr. Davis of Virginia, and mine. To print them all together in one pamphlet. I told him that mine would rather be as lead upon the heels, than as wings in the body of his intended piece: that ſome hundreds of the ſecond edition now lie upon the booksellers

ſellers hands. He perſiſts in his propoſal, notwithſtanding this diſcouraging circumſtance. He would print, if there be four or five hundred of mine unſold, an equal number of his own, and of Mr. Davis's, and ſtich them together. What ſhall I do in this caſe? I cannot perſuade myſelf that the ſcheme is likely to ſucceed; or rather, I am perſuaded, that the alliance which their works ſolicit with mine, will be a clog, rather than a furtherance.

Pleaſe to preſent mine and my families compliments to Mr. Venner, and accept the ſame yourſelf, from, dear Sir,

Your affectionate, and obliged,

J. HERVEY.

LETTER LI.

My dear Friend,

MY laſt was ſo very long, that I will only trouble my dear friend with a line at preſent. Did not you mention, and with applauſe, a method of keeping a diary? which, if I remember right, you told me, was uſed by Dr. Doddridge. I ſhould be obliged, if, when you have leiſure, you would communicate to me the plan. Thanks for the extremely ingenious Preface, and Mr. Hurrion's ſolidly uſeful books. What entertaining accounts of genius and induſtry in the former! What delightful diſcoveries of grace and love in the latter! We would taſte the firſt, but drink into the laſt. Virgil has an expreſſion, which, to a ſober and temperate mind, may give a lively idea of the Apoſtle's meaning,

Pleno ſe proluit Auro.

Though I ſhould be afraid to propoſe ſuch an illuſtration to the world. [This was written to have waited upon

upon you laſt week, but poſtponed for the reaſon mentioned in my letter.]

Your's,

J. HERVEY.

LETTER LII.

Thurſday Evening.

My dear Friend,

ACCEPT my thanks for your packet. I like the thoughts with which you have filled up the vacant ſpaces. And would you really have me publiſh Mr. Dry's, &c.? The good LORD direct me. This will certainly bring upon me the moſt unrelenting perſecution of the Reviewers pen; but what have I to fear? Succeſs they cannot withhold; it is not by might, nor by ſtrength, not by their favour and recommendation, but by HIS SPIRIT. Reputation is not my aim; yet if I had this end in view, it is written, *They that honour me, I will honour.* O! that it might be for the honour of CHRIST! then I would run all hazards, and publiſh it at all adventures; and if He pleaſes to proſper, your ſix bibles for his poor people ſhall be made twelve.

Thanks for Maſon's Catechiſms: ſome ſuch ſmall evangelical treatiſes are greatly wanted. I am ſincerely glad you are going to publiſh ſomething conſiderable; the LORD almighty make it acceptable, and make it powerful. I have been hurried almoſt ever ſince the receiving your packet. If it be poſſible, I will return your manuſcript by the newſman.

Mr. White writes like a man of great politeneſs, as well as eminent piety. The ſecond volume of Jenks waits upon you, together with Marſhal. But you are miſtaken in apprehending, that I have added notes to the new edition, only a kind of preface; in which

which is a ſentiment or two, not very paſſable even with the pious world; yet ſurely they contain the truth of grace, and the glory of the Goſpel.

If I live, I propoſe to ſend you in a frank, the Appendix to my intended pamphlet. In what ſize ſhould it appear, and what price ſhould it bear? You forgot to give me your opinion about my cenſure of Mr. Goadby and his Life of Bampfylde Carew. I would not do any thing unkind. How would he have acted in ſuch a caſe? who ſays, *Be ye followers of me, even as I am of* CHRIST. Mr. Marſhal, if you pleaſe to accept it, is your own; as is, on the ſame terms,

J. HERVEY.

LETTER LIII.

Thurſday Evening.

THANKS to my worthy friend for intereſting himſelf in behalf of my affairs: I may now ſay, *Facta eſt alea.* I have this moment given my conſent to the terms propoſed by Mr. S—, and purely to gratify him, my mother and ſiſter have departed from my reſolution, with regard to the price. Articles are drawn up; to theſe I have aſſented in general; only have deferred ſigning them, in order to have them inſpected by ſome perſons of better judgment than myſelf, that if there ſhould be any little matters neceſſary or proper to be added, they may be ſuggeſted and inſerted. With this proviſo I have agreed. I hope the work will be ſo executed, as to give me little trouble, and get the architect much credit.

Twenty-five Sermons are ſent, and accompanied with my earneſt prayers, that they may be among many people *as a dew from the* LORD, *and as rain upon the graſs.* You may, if you find them acceptable to your people, command another cargo.

The

The third and fourth volumes of Voyages are ſent. Mr. Fellows's poem is received, but you muſt not expect any thing conſiderable from my remarks. My imagination, as well as my conſtitution, fades like yonder leaves.

I think the Critical Reviewers are ſomewhat like Balaam, who had a ſtrong inclination to curſe, but was overruled to bleſs the people. I ſend you four franks, and remain,

Inviolably your's,

J. HERVEY.

LETTER LIV.

Sept. 3, 1758.

My dear Friend,

I Thank you, for taking in good part my free remonſtrances, and impartial objections. See what it is to have to do with a Chriſtian! his mind, though endued with manly wiſdom, is meek as the weaned child. May my ſoul be more and more caſt into this amiable mould! And as you accede to my opinion, may I be enabled to imitate your humility.

I thank you alſo for the peruſal of your manuſcript. I hope the Giver of every good gift will enable you to compoſe, to finiſh, and to publiſh, many ſuch animated pieces. You aſk me to correct; but ſhall I venture to alter, or preſume to cenſure Mr. Ryland's writings? No: I will only tell him, what the world, when favoured with his works, may poſſibly ſay. "We could wiſh that our favourite author, in "ſome parts, was not quite ſo ſcholaſtic, and meta-"phyſical; and that in others, his ſentiments, though "all ſhining, and his words, though every one elegant, "were not quite ſo diffuſe."

My own piece is indeed in the preſs, and by this poſt I return the fifteenth ſheet corrected. I remember my promiſe; and let me look upon it as my privilege. As ſuch, I aſſure you, I ſhall eſteem it, if you will freely animadvert upon every inaccuracy, and by your friendly remarks enrich what is impoveriſhed, exalt what grovels, and rectify what is erroneous. As ſoon as ever the firſt volume is finiſhed, I will ſend it to Warwick; and give me leave, till then, to detain your valuable manuſcript. I took your advice as to the number of copies to be printed, though ſome have thought I have proceeded injudiciouſly, becauſe my bookſeller offered to give me two hundred pounds, and fifty copies bound, lettered and gilt, for permiſſion to print four thouſand copies of the ſmall, and ſeven hundred and fifty of the large octavo; but I muſt own, the hope of correcting and rendering the work leſs unworthy of the incomparable ſubject, in caſe Providence ſhould command a ſecond edition, outweighs with me all pecuniary conſiderations. Have you conſidered what would be proper to lay before the world in the Preface? You who have lately been at our metropolis, and know the ſentiments of mankind, can judge of this particular much better than an invalid and recluſe. I have not got the ſecond volume of Vitringa, though I have ſent for it four times, and waited, I believe, double the number of weeks. I want it very much, to conſult that maſterly author, with relation to ſome texts quoted by Aſpaſio. It is my admired commentator, and what before all others I ſhould covet to read, if I live to ſee my preſent completed and launched into the world. But to Dr. Gill's requeſt, eſpecially when ſeconded by Mr. Ryland, I can deny nothing. As ſoon as ever I recover the book, I will examine what is written upon thoſe particular texts, and then tranſmit them to the Doctor.

What

What do you think of my ſentiments and reaſonings on the grand ſubject of faith? Is the article of aſſurance wound up too tight? Can ſome of my brethren bear with me, if I ſpeak but ſlightly of that celebrated diſtinction, the faith of adherence, and the faith of aſſurance? A gentleman of eminent piety and ſuperior ſenſe told me, that receiving of CHRIST, is a caſting of the ſoul upon, and truſting in him, and him alone, for whole ſalvation, which is ſucceeded by a ſtrong, a lively, heart-cheering aſſurance. That this aſſurance is diſtinct from ſaving faith, and no part of it, nor inſeparably connected with it; ſaving faith being exerciſed on the perſon of CHRIST as an all-ſufficient and willing SAVIOUR; whereas the faith of aſſurance is exerciſed upon a propoſition, viz. That CHRIST died for me. Weigh theſe thoughts in your balance, and let me know the reſult.

I believe I muſt dedicate my book to a lady of quality, and I would ſay fine things, not of my patroneſs, but of her religion. I wiſh I could give an amiable picture of the glorious Goſpel. I wiſh you would lend me a few bright tints, ſuch as might repreſent it in a light honourable, amiable, and attractive?

Ever your's,

J. HERVEY.

LETTER LV.

My dear Friend,

I Sent you a Dialogue on Faith, No. XVI. Be ſo kind as to return it with your remarks, alterations, and improvements. Laſt week I tranſmitted, in looſe ſheets, the firſt volume of the work, that has long been conceived, and is now come to the birth. Here alſo your corrections, though too late to enrich this edi-

tion, will be very acceptable. Give me leave to ask your opinion with reference to a dedication. This you know will be a detached piece, of a small size, printed in a large type, and addressed to a person of distinction. These circumstances will render it peculiarly conspicuous, and expose it to a more severe examination. Anticipate the censorious critic, and freely find fault with the following essay:

To the Right Hon. Lady F—— S——,

" *Madam,*

" IF Christianity was inconsistent with the truest " politeness, or prejudicial to real happiness, I should " be extremely injudicious, and inexpressibly ungrate- " ful, in presenting these essays to your Ladyship. " But as the religion of CHRIST is the grand orna- " ment of our nature, and a source of the sublimest " joys, the purport of the following pages cannot be " unworthy the countenance and protection of the " most accomplished person; neither can there be a " wish more suitable to the obligations, or the dictates " of a grateful heart, than that you may experience " what you read, and be what you patronize.

" Did religion consist in a customary round of ex- " ternal observances, or a forced submission to some " rigorous austerities, I should not scruple to join " with the infidel in despising it; and with the sensu- " alist in having nothing to do with it. You need not " be informed, Madam, that it is as much superior to " all such low or forbidding singularities, as the hea- " vens are higher than the earth: it is described by " an author, who learned its theory in the regions of " Paradise, and displayed its efficacy in his own exem- " plary conversation: it is thus described by that in- " comparable author, *The kingdom of* GOD *is not meat* " *and drink, but, &c.*

" To be reconciled to the omnipotent GOD: to be " interested in the unsearchable riches of CHRIST:

" to

" to be renewed in our hearts, and influenced in our " lives by the ſanctifying operations of the divine " Spirit; this is evangelical righteouſneſs; this is " genuine religion. This, Madam, is the kingdom " of GOD erected in the ſoul. How amiable and in- " viting is ſuch an inſtitution! What a dignity, and " what a beauty are viſible in all its parts! from ſuch " a ſtate, and ſuch a conduct, what other effects can " flow, but that peace which paſſeth all underſtand- " ing: that joy which is unſpeakable, and full of " glory!

" Was there any thing in the amuſements of the " gay, the purſuits of the ambitious, or the pomp " of courts, preferable or comparable to theſe bleſ- " ſings of the everlaſting Goſpel, I ſhould not take " the liberty of exhorting your Ladyſhip to perſe- " vere and advance in thoſe paths which you have " been ſo wiſe and happy as to chooſe, are ſo conſiſ- " tent and faithful as to avow; neither would that " which is now my humble exhortation, have been " the invariable ſubject of my prayers, ever ſince I " had the honour of profeſſing myſelf,

" Madam, &c."

Line 17. " Having nothing to do with." I do not like this expreſſion: How ſhall I expreſs the ſame idea in a more elegant manner? Is there any thing fulſome in all this? Any thing unbecoming the preacher of humility, or dangerous to its poſſeſſor? O! that your words—O! that my words, and the words of all CHRIST's miniſters, may be ſweet as the honey, yet penetrating as the ſting!—Have you formed the plan of a Preface? I have thrown together a few ſentiments, but have not time to tranſcribe them. The LORD JESUS CHRIST proſper you in all your labours, and enable you to pray for the weakeſt of all your brethren. Though weak even to contempt, one would think the devil ſeems to rage againſt me; he has ſtirred up ſome envenomed

tongues

tongues to blacken and aſperſe my character in all places; nay, they threaten me by a letter under their own hand, to expoſe me in the public papers as a villain. They ſpare not to talk of ſhooting me; and all this, becauſe hearing no recommending account of their character, I refuſed to receive them as my tenants, and admit them to occupy my land. Such treatment I have not deſerved from them, but deſerve infinitely greater ſhame and infamy from the righteous GOD; yet, as CHRIST has bore ignominy in my ſtead, ſurely confuſion from GOD will not cover me; nor reproach from men hurt me. Say nothing of this, only pray for me, that I may not be intimidated in my ſpirit, nor exaſperated in my temper. I fear my own treacherous and naughty heart, more than their menaces. Ever your's,

J. HERVEY.

LETTER LVI.

This for my worthy Friend,

METHINKS I do not like the word *its* when uſed as a relative to the Godhead, as it is generally applied to the inanimate or brutal creation. The idea is low: it would pleaſe me better if the ſentiment was expreſſed in ſome ſuch manner, "On the eternal Godhead, on all the divine perſons, and all the divine perfections."

I took my pen in hand with a deſign to have pointed out other inaccuracies, and to have made other corrections, but my intention outrun my ability. I think you aſk, what part of the Eſſay on Faith you ſhall leave out? I anſwer, the leſs you leave out the better: is it abſolutely impoſſible to take in the whole? I am loth to loſe a thread, or a ſhoe-latchet of this very

very important ſubject. I beſeech you let your paper be brimful; and I beg of the LORD GOD omnipotent to ſtrengthen you with his arm, to accompany you with his ſmile, when you take the field againſt doubts, fears, jealouſies, and evil ſurmiſings of CHRIST, which are the bane of the Chriſtian's comforts, and the remora to his holineſs.

I forgot to return Mr. Witherſpoon's letter. When he ſends you his Eſſay againſt the Stage, favour me with a ſight of it. The Appendix, be ſo good as to return with improvements; I am quite at a loſs how to proceed. On one ſide, deſirous to bear my teſtimony againſt the enemies of our divine Maſter; on the other, intimidated by the remonſtrances of ſome of my friends. That I have not entirely abandoned the deſign, you may ſee from the alteration which I have made. Inſtead of the Appendix, Verax is to deliver a paper, with a deſire that it may be publiſhed, in order to prevent all miſrepreſentation of his conduct, and all miſapprehenſion of his deſign. The paper I incloſe, and with it a frank, to bring it back as ſoon as you have peruſed and corrected it. The ſame vehicle will be roomy enough to contain the Appendix likewiſe. Sometimes I think ſomewhat of this nature will be proper; ſometimes I think it will ſpoil the preceding irony. Judge for me, unable as I am to determine for myſelf,

J. H.

LETTER LVII.

Nov. 21, 1757.

My dear Friend,

YOU very much oblige my family and myſelf, by intereſting yourſelf in the affair of my new houſe; I am perhaps timid and cautious to an extreme.

After

After all, I ſhall depend more upon your influence with my architect, than upon the obligation of articles, though executed on ſtamped paper.

We are now removed into our new lodgings; and bleſſed be the divine Providence, none of us ſeem to have taken cold. We ſhall be very glad of your company to inſpect the building of timber and ſtone, and direct us to the houſe not made with hands, eternal in the heavens.

I have given orders to my bookſeller for an interleaved copy of the Dialogues. Shall be very thankful to him who has the pen of a ready writer, for tranſcribing the alterations; and more thankful to ſomebody elſe, who is of quick underſtanding in the fear of the LORD, for reviſing and correcting them.

I am glad to find that you have ſent the Chriſtian Preacher to the preſs. May he who walks amidſt the golden candleſticks, ſend it through his churches, and form his miniſters upon that excellent model. I ſhall long to read it in print, as I heard it with much pleaſure from your manuſcript copy.

Have a care you do not depreciate your works, by inſerting any thing of mine. My poor character is going to execution. The Reviewers have already put the halter about its neck; if therefore you would obtain diſtinction, or are a candidate for fame, ſtand clear and detached from ſuch a contemptible ſcribbler.

You may put my name among Mr. Turner's ſubſcribers. Send me one copy. If upon peruſal it appears a proper preſent for any of my few acquaintance, I will very readily take a number. Upon the ſubject of the church, and its government, I muſt proceed with caution.

I have, purely in compliance with your requeſt, made a few animadverſions on Philander and Palemon. Such offices I decline, for this, among other reaſons, that my friends may not be led unawares to rely on a broken reed, amidſt all the languors of enervated nature;

ture; ſuch muſt a better judgment and taſte than mine unavoidably be.

It would be a high delight to examine nature, and admire her Maker, in your company, and with the aid of your fine microſcope. Mr. Baker, I really think, deſerves your thanks, as he has given us an excellent comment on theſe words of the Pſalmiſt, *Marvellous are thy works*; and has enabled us to add, *And that my ſoul knoweth right well.*

You may draw upon me for any number of the Faſt Sermons, and your draughts will always receive due honour. May the LORD JESUS, who was himſelf crucified in weakneſs, vouchſafe to work by weakneſs; or in other words, by

Your truly affectionate,

J. HERVEY.

LETTER LVIII.

Weſton, Saturday Evening.

My dear Friend,

YOU have our united thanks for your advice relating to my old houſe; but it is in a manner impoſſible to practice it. As to danger, it is my opinion, that it would ſtand theſe ten years; but I fully purpoſe, GOD willing, to abandon it at the cloſe of the ſummer. I am cutting down ſome timber, that it may be ready for the ſaw-pit this year, and for the building another year.

I have ſent you Mr. Dry's Apology: though it is written, it has been thrown by: I have ſeveral doubts, whether my pen carries any edge, and whether the edge, if there is any, be like the ſaw, or the razor: Is it of the former kind? then it will not anſwer my purpoſe, and will not gall and check the adverſaries of CHRIST and

his ſervants, but will give them occaſion to triumph more extravagantly. Upon this query judge rigorouſly, and the good LORD ſtrengthen your judgment. I have ſome doubt, whether this kind of writing ſuits my character, as a miniſter of JESUS CHRIST. Is it not the Ευτραπελια which the apoſtle condemns and baniſhes from the converſation of Chriſtians? The principal reaſon to juſtify ſuch a manner of addreſs is, that no other method ſeems to have the leaſt probability of ſucceeding. All that is ſolid, theſe men will evade by a ſneer; and all that is ſerious, they will turn into burleſque: ridicule is the only vein in which they will bleed.

Have you any acquaintance who poſſeſs the humourous and ſatirical talent? Could you get their opinion and their retouches, and without blazing abroad the matter? If it is not fit for publication, I would have it remain a ſecret. A ſecret it is in theſe parts: my own relations know nothing of it: one perſon only has ſeen it.

Should I mention the caſe of Mr. Goadby, page 11? Do you know any thing of him, or his Expoſition? He pretends to be a very ſerious and holy man. He once or twice came to ſee me, at my brother's houſe, and talked very devoutly. Is it not ſtrange that ſuch a perſon ſhould be ſo eager to ſpread ſo vile a book, as the Apology for the King of Beggars? Does not ſuch inconſiſtency in religious profeſſors, bring a reproach upon Chriſtianity? Does it not, ſince it is a public offence, deſerve a public reprimand? I have reproved this gentleman in a private letter, but to no purpoſe.

There is one paſſage in the fourth page capable of bearing a double entendre, where Dr. Buſby is introduced, ſaying, "Then my Lady Birch ſhall cool your flame." But as it is ſuppoſed to be ſpoken to a boy, ſure it muſt be egregiouſly wreſting of the ſenſe, to apply it looſely. However, ſift this and other paſ-

ſages

ſages with as much rigour (if it be poſſible for a benevolent heart to exerciſe ſo much) as the Critical Reviewers will certainly uſe, if this piece ſhould ever come abroad.

I have not the Critical Reviews, therefore ſome references want to be filled up. But I can eaſily borrow the former, and I can as eaſily execute the latter. I have ſome thought of adding, at the end, a letter written to me by a very ingenious young clergyman, on ſeeing the remarks made by the Reviewers on Mr. Jenks's Meditations; and likewiſe of extracting the groſs paſſages of their calumny, and printing them (together with the clergyman's letter) *cum notis variorum.* I wiſh you would read them again, and put down an ironical obſervation or two. Do not be unkindly modeſt here; your hints will greatly aſſiſt me. All this muſt come in under my own name. Verax, you will ſoon know, has made his exit. How ſhall I introduce ſuch a thing naturally and gracefully?

I have lent the clergyman's letter, otherwiſe I would have ſent it for your peruſal. It is truly judicious, and quite poignant, though not under the veil of ſarcaſm, but declaring the thing as it is. The whole of this addition I would compriſe in two or three leaves. If you ſhould think, when all points are weighed, that the piece ought to ſee the light, you muſt return it ſpeedily. I have expunged my name; and if you read or ſhew the manuſcript to any body, it is of no conſequence that the author be known; but if it is publiſhed, I apprehend I ſhould put my name to the title page. This I may venture to imagine would promote its ſale; and I ſhould not be in the leaſt unwilling to bear my teſtimony againſt the enemies of our LORD and his Goſpel: though I muſt expect ſuch perſecution of the pen as has not often been known.

Let me hope for a continuation of your lively thoughts on the ſubject of CHRIST's religion, and beg of you to remember me, when you beſeech the *Father of Lights* to inform the ignorant, and teach them in the way wherein they ſhould go; for I do aſſure you I am very much at a loſs how to proceed. I ſhall intreat our divine Maſter to direct your mind, that you may be the meſſenger of his will to,

A Brother in CHRIST,

J. HERVEY.

LETTER LIX.

December 31.

My dear Friend,

I AM juſt come up from dinner, and who ſhould be there, but the Rev. Mr. Howen! who was ſo unſeaſonably zealous as to attack Mr. S—— on the principles of Antipedo-baptiſm. I was ſorry to obſerve it, and thought it a breach of delicacy and propriety in conduct, eſpecially to do this to my gueſt, and at my table; therefore I took up the cudgels, and perſonated a Baptiſt. I fear I made my opponent angry, and I am apprehenſive I ſhall be repreſented as a treacherous or perfidious ſon of the church.

Thanks, many thanks for your Eſſay, and for aſſuring me, that it is an earneſt, as well as a gift. I wiſh you had penned the remarks that occurred on reading the manuſcript; whether it is to be printed or not I am ignorant. Mr. Witherſpoon's Eſſay waits upon you, together with a very candid letter which I received by the laſt poſt. The latter you will return by the firſt opportunity. Jenks's Meditations is likewiſe in the packet. I ſhall overdo the matter, and make my recommendations thread-bare, by ſo frequently repeating them. Marſhal on Sanctification

is

is ready to come abroad, with a recommendatory letter by Mr. H——y. May our divine Maſter and Head turn all to his glory! I was really averſe to this buſineſs: when ſhall I be able to withſtand importunity? I hope Spence's Remarks on the Poetry of the Odyſſey will be of ſingular ſervice to the Birmingham Dialogues in verſe. I think it is the moſt inſtructing work of the kind: to me it has been far more uſeful than Longinus, or Dionyſius Halicem. Shall not we ſee you this Chriſtmas? For my part I am not deſirous of ſeeing many people; but your company will be always deſirable, becauſe I believe it will always be a bleſſing to,

Dear Sir,

Your affectionate Brother,

J. HERVEY.

LETTER LX.

My dear Friend,

YOUR demand for a number of Sermons, to diſtribute among your neighbours, ſhall be honoured with due compliance: if the LORD pleaſes to make them acceptable or uſeful, a freſh ſupply ſhall be at your ſervice, and come at your call. The meaner ſort, through ſome ſtrange delay of the bookſeller or printer, are not yet publiſhed, otherwiſe they had been ſent in this parcel.

I return your *Synopſis Hiſtoria Sacra,* with thanks. What comes from your pen, is more agreeable to me, than what is detached from your library. The latter is reſtored, that the former may ſucceed in its place. Remarks upon the Aphoriſms, and a Continuation of the Pleaſures of Religion, are the favours deſired and expected.

From

From the Reviewers I expect no quarter; but if the cauſe be CHRIST's, it is written, *No weapon formed againſt it, ſhall proſper*. Mudge upon the Pſalms I do not forget; but at preſent I cannot get at it, nor ſhall I be able, till I remove my books, and change my habitation. Mr. S —— waits, therefore I detain him and you no longer, than only to add,

Your Friend and Brother,

J. HERVEY.

LETTER LXI.

My dear Friend,

MR. S—— has juſt informed me, that he is ſetting out for Warwick. I diſmiſs all other buſineſs to write you a line.

I return, though with reluctance, Neonomianiſm Unmaſked. I thought it had been your own by purchaſe, and mine by promiſe. I very much eſteem it, becauſe of its excellent evangelical doctrine; and more, becauſe it is improved by ſeveral remarks from your pen. If it does not really belong to another perſon, I muſt ſtill maintain my claim.

You left two pamphlets, which are reſtored. If the obliging penman has executed his work in my firſt volume, let it come back with the bearer, and I will ſupply him with freſh buſineſs, and pay him my beſt thanks.

I have not been abroad; the weather has been either ſo damp, or ſo cold. I hope your health is firm, and your ſpirits flow. May they both, devoted to the beſt of maſters, be eminently inſtrumental in diſplaying his honour, and advancing his intereſts.

Moſt cordially your's,

J. HERVEY.

LET-

LETTER LXII.

Weſton, Friday Night.

My dear Friend,

I Hope by the newſman of next week, to ſend you a quarter of a hundred of the Sermons; they do not come to me till to-morrow, or elſe they ſhould be tranſmitted to you ſooner. Conſidering the idle inſignificance of our fleets and armies in Europe, and the formidable advantages gained by the French in America, the voice of alarm ſeems to be more and more needful. The GOD and FATHER of our LORD JESUS CHRIST, grant it may not ſound in vain, even from theſe feeble lips!

We begin to be under ſome uneaſy apprehenſions about Mr. S——. He has been unaccountably dilatory in my mother's buſineſs: he talked of getting her houſe ready to receive us in ſpring, and he has hardly done it by Michaelmas: ill it is true he was, yet ſeldom confined to his room; generally able, if not to work, yet to overſee workmen. He ſeems to have but little regard to his word: if I ſhould enter into a bond with him, has he any bottom? Is he a man of any ſubſtance? Sad things are conjectured relating to the cauſe of his illneſs. I wiſh it may prove a falſe ſurmiſe, but circumſtances look dark. Your prudence will incline you to mention nothing of this kind, only to have a wakeful eye on the occaſion: he appears to be a random conductor of buſineſs. The bearer, his carpenter, is obliged to come to Warwick for freſh orders, which journey ſurely Mr. S—— ſhould have prevented, either by coming this week, as he promiſed, or by giving ampler directions before he left us.

Pray

Pray adviſe us how to proceed. In this requeſt, as well as in cordial reſpects to yourſelf, my mother and ſiſter join with

Your's, moſt ſincerely,

J. H.

LETTER LXIII.

My dear Friend,

I Return the ſix numbers of the Appendix, together with my thanks to you, for giving me this religious entertainment, not omitting my poor prayers to GOD, that the LORD may be ſeen over theſe faithful labourers, and the arrow of the Goſpel may go forth from their lips and their pens, as the lightning.

Whether S—— is returned to you, I know not. He is gone from theſe parts, but never called upon me at his departure, nor I believe did he take his leave of any one elſe; for he went off with precipitancy and confuſion, a writ being out againſt him from the perſon of whom he bought the deals. Many more debts came to light: ſeveral of the creditors have been with me, deſiring I would pay them, or help them to get their money. The time aſſigned for finiſhing the houſe draws near: no chimney pieces, locks, &c. provided; and now nobody will truſt that unhappy man, for ſo much as a pound of nails. How I am to proceed, I am at a loſs to diſcern: may the eye of Omnipotence be my guide!

The continuation of your thoughts on the ſubject of female education, will be a welcome favour. When you aſk what progreſs I make in this or that work, you fetch a ſigh from my breaſt: my ſtrength is indeed become labour and ſorrow. In about three weeks time, the leaves on the trees will be an exact emblem of my ſtate.

As

As to the Anſwer to Mr. Weſley, I am not fully determined; but if life is ſpared, I am much inclined to publiſh it, hoping it may be a teſtimony for the grace of our GOD, and the righteouſneſs of his CHRIST.

I ſhall be glad to ſee Mr. Johnſon's and Witherſpoon's letters: will return them ſpeedily and punctually, as you muſt return the incloſed little Poem: it was written by a clergyman of diſtinction, brought, I am told, to the knowledge of CHRIST, by Mr. Whitefield's preaching. That he and you may have many ſuch ſeals to your miniſtry, is the unfeigned deſire of,

Dear Sir,
Your truly affectionate Friend,
J. HERVEY.

LETTER LXIV.

My dear Friend,

ACCEPT my thanks for your advice, relating to S——; the LORD direct me how to proceed! I detain the bricks chiefly for my own ſecurity: if he would go on, and finiſh the houſe according to agreement, he would find me not very rigorous in this or any other article.

Herewith I ſend you three quarters of an hundred of the Thoughts on Sunday Viſits, and a dozen of the Faſt Sermons. My ſtock of the latter grows low: and Rivington has ſold off, a few ſcores only excepted, that vaſt impreſſion of ſix thouſand! which is the more extraordinary, as there was an edition printed in Scotland, and one or two in America. If GOD will bleſs, who can blaſt? O may he bleſs the peruſal to his own glory, as he has bleſſed the ſale to my profit.

Herewith comes likewiſe my contribution to Mr. Underhill's education. I have nothing more to add at preſent—as buſy as it is compatible with my poor frame, broken and enervated beyond expreſſion, let me expect to ſee ſpeedily the continuation of your thoughts, and ever to enjoy the continuation of your prayers for,

Dear Sir,

Your Brother in CHRIST,

JAMES HERVEY.

LETTER LXV.

November 12.

My dear Friend,

I Have given my conſent to Mr. S——'s propoſals. The articles are not ſigned: this I deferred, that I might have opportunity to conſult my acquaintance.

They informed me, that a bare note, drawn up and ſigned by us both, will be of no force in law. Nothing is a ſecurity in this reſpect, but a bond, executed on ſtamp paper: as Mr. S—— has no bottom, is worth nothing, even this, in caſe of default or neglect, will be of no ſervice.

There are ſeveral neceſſaries, not mentioned in the eſtimate, ſuch as hearth ſtones, chimney pieces, floors for hall, kitchen, &c. Theſe, to be ſure, ought to be provided in a manner ſuitable to the ſtile and genius of the building. May I depend upon his integrity as to ſuch particulars?

My mother complains that the hair uſed in her mortar, was bad, and the laths not good; that upon her objecting to the price, as exorbitant, Mr. S—— offered to have his bill and workmanſhip examined by any impartial judge, and declared himſelf willing to abide by his determination; from which offer he now recedes.

When

When ſhall I have done with ſuch dry ſubjects, and receive nothing from you but thoſe words which, in their degree, are ſpirit and life. The manuſcript Poem comes by the firſt packet, and Mudge's Tranſlation of the Pſalms, which now is diſengaged from a load of other books. I am glad to ſee a couple of new Sermons publiſhed by Dr. Gill; when ſhall I ſee ſome publiſhed by Mr. Ryland? Are you not diſpatching to the preſs your long-expected work: I wiſh much, if it be the LORD's will, to peruſe it before I die. Will that gentleman, who kindly offered to tranſcribe any Dialogues in manuſcript, take the trouble of writing into an interleaved copy, the alterations and corrections which I have occaſionally made in Theron and Aſpaſio? This would be a piece of ſervice, and a welcome favour; ſo much the more, as they might be tranſcribed under your inſpection, and receive an improvement from your pen.

I am, my dear Friend,
Inviolably your's,
J. HERVEY.

P. S. Do you correſpond with our truſty ingenious friend Denſham? Or can you tell me any tidings of him? Pray give us your opinion by the firſt opportunity.

THE END.

APPENDIX.

To the Rev. Mr. Whitefield.

Dear. Mr. Whitefield, *Biddeford,* 1741.

YOUR favour ſtruck me with an agreeable ſurprize: I verily thought my ſtubborn ſilence had razed me from your remembrance; but ſince you ſtill have an affection for an ungrateful friend, I take this opportunity of returning my thankful acknowledgments.

I rejoice to hear the Redeemer's cauſe revives. Set up thyſelf, O incarnate God! above the heavens, and diffuſe thy glory throughout all the earth. Let thy enemies periſh, O Lord! Let diſappointments attend the attempts of thy foes and the devices of hell: but let thy ſervants be proſperous, and their meſſage crowned with ſucceſs.

Dear Sir, I cannot boaſt of trophies erected here by the Captain of our ſalvation: I hope the arm of the Lord will be revealed more and more among us. I hope the triumphs of Free Grace will have wider ſpread and freer courſe, and prevail mightily over our unbelief. I own with ſhame and ſorrow that I have been too long a blind leader of the blind: my tongue and my pen have perverted the good ways of God: they have darkened the glory of redeeming merit and ſovereign grace. I have dared to invade the prerogatives of an all-ſufficient Saviour, and to pluck the

crown off his head. My writings and diſcourſes have derogated from the honours, the everlaſting and incommunicable honours of JESUS. They preſumed to give works a ſhare in the redemption and recovery of a loſt ſinner: they have placed thoſe filthy rags upon the throne of the LAMB, and by that means debaſed the SAVIOUR, and exalted the ſinner.

But I truſt the divine truth begins to dawn upon my ſoul. O may it, like the riſing ſun, ſhine more and more, till the day break in all its brightneſs, and the ſhadows flee away. Now was I poſſeſt of all the righteous acts that have made ſaints and martyrs famous in all generations: could they all be transferred to me, and might I call them all my own, I would renounce them all that I might win CHRIST. I would not dare to appear before the bright and BURNING EYE OF GOD with ſuch hay, ſtraw and ſtubble. No, dear Sir, I would long to be clothed in a MEDIATOR'S RIGHTEOUSNESS, and aſcribe all my ſalvation to the moſt unmerited and freeſt grace.

I have juſt been giving an exhortation to my young brethren: I have warned them to remember their CREATOR in the days of their youth. My thoughts were led to the ſubject by an alarming PROVIDENCE, which ſnatched one of their fellows in the gaiety and bloom of life. May the hand of the ALMIGHTY ſet home the word of his miniſters: may young perſons come in the vigour of health, to the REDEEMER'S feet, and devote their warm affections to his ſervice. And O may the preacher himſelf both lead them in the way, and encourage them to follow. Dear Sir, ceaſe not to pray for me: deſiſt not to counſel me, ſince I perceive you cannot forbear to love me.

I am,
Your's affectionately,
JAMES HERVEY,
Æt. 27 years.

LET-

A SPECIMEN *of the* AUTHOR's *Correſpondence with* MR. HERVEY.

Rev. and dear Sir.

THE kind favour of your letter dated December 2, came to my hands, but not till the 11th, otherwiſe I ſhould have anſwered it by the laſt return of the news carrier. I thank you with all my heart for your goodneſs to me: I read it again and again with great pleaſure: I ſincerely ſympathize with you in your late indiſpoſition, and am glad you are ſomething better. I pray that our dear REDEEMER may long continue you with us, though for yourſelf it would be better to depart and be with HIM. As ſoon as ever your remarks on Lord Bolingbroke were advertiſed, I ſent for them, and read them with the greateſt reliſh and improvement. It has been frequently a pleaſing reflection with me, that whenever an infidel of genius and learning has aroſe in the polite world, our LORD JESUS CHRIST immediately makes it appear that he has faithful humble ſervants in waiting, who, under his influence, with ſuperior clearneſs of thought, greater delicacy and beauty of language, and demonſtration of truth, plead his righteous cauſe, to the confuſion of the adverſaries, and the joy of his friends.

I will now proceed to conſider the queſtion you did me the honour to propoſe to me, which I will attempt to anſwer with the greateſt freedom and ſimplicity of which I am capable; not that I imagine myſelf capable of adding to your treaſure one new idea, but in order to ſhew you my readineſs to oblige you. The ſubject propoſed is moſt delicious and important; and what is more, I hope for a rich return from my dear and honoured brother, whom I am now addreſſing. The queſtion you propoſe to my conſideration, and on which you require my thoughts concerning the righteouſneſs of CHRIST's life, its ex-

cellency and perfection; that righteouſneſs which was antecedent to his atoning death, and conſiſted in his obedience to the whole moral law, I will attempt feebly and imperfectly to anſwer in the following manner:—I believe that the whole human nature of CHRIST, as ſoon as ever it was formed, and being in the formation of it united to the eternal PERSON of the SON of GOD, who was fully poſſeſſed of all poſſible and infinite perfections, and equal to the FATHER and bleſſed SPIRIT. I ſay, as ſoon as ever the human nature was united to the GODHEAD in the Perſon of the SON, it had a right to glory and bleſſedneſs above the law; but for the ſake of his people, he voluntarily conſented to be made under the law, by a ſpecial appointment of GOD the FATHER. Being thus made under the law by a peculiar conſtitution, the law was wrought into the whole contexture of his heart: his mind had a clear and full perception of its ſpirituality and vaſt extent: his will and pure paſſions had a full propenſity to obey it; and his whole human nature had an entire capacity and power to yield the moſt exact and perfect obedience all through life: that he was filled with all the gifts and graces of the eternal SPIRIT in their higheſt and richeſt perfection; and as the conſequence of this, he lived in the continued exerciſe of the vaſt ſtedfaſt faith in the divine perfections and providence: the moſt ardent love to the eternal GOD, the deepeſt humility, the moſt flaming zeal for the glory of his FATHER: the moſt exact government of all his appetites and paſſions: the ſtrongeſt love to all mankind as creatures, and a ſpecial good will to all his elect, whom the FATHER had given him. That all theſe graces and this obedience was continually influenced by the infinite wiſdom, goodneſs, love, holineſs, juſtice and truth of his divine nature, which poſſeſſed and animated his whole human frame, and infuſed into it, and all its operations, an infinite worth and excellency

cellency above all our corruptions and imaginations. That in all this internal and external obedience of CHRIST, there was an exact correſpondence to all the moral perfections of GOD: as they reſided in the FATHER, who ſtood up for the rights of the whole Godhead, and demanded the perfect fulfilment of the covenant of works, in order for man's ſalvation, which was glorioufly performed by our adorable JESUS, in whom, through his whole life, even to death, ſhone the richeſt conſtellation of virtues and graces that ever appeared, or can appear in our world. I believe that all this was done by him, in the nature, in the name and ſtead of his elect; and that, by virtue of his divine nature, it was equivalent, yea, ſuperior to the obedience of all his people, ſuppoſing they had never been guilty of defection from GOD: and I believe that this obedience is accepted of GOD at the bar of juſtice, and at the throne of his grace, as the matter of our full and everlaſting juſtification, in conjunction with his atoning death, which ſatisfied the penalties of the law, and exhauſted all its curſes. I believe with the pious and venerable Dr. Owen, "That the righteouſneſs of CHRIST's life, with his death, was the higheſt act of obedience to GOD that ever was or ever ſhall be to all eternity." But, alas! what a maſs of darkneſs and confuſion is there in my heart? How little do I know of this righteouſneſs, and how broken and clouded are all my ideas? Therefore, to make my letter worth your acceptance, I will beg leave to conclude with an immortal paragraph from the judicious Witſius. "*Hic via oſtenditur ad meliorem terreſtri Paradiſum et ad certiorem ſtabilioremque felicitatem, ea qua Adamus excidit. Hic nova ſpes perditis mortalibus allucet quæ eo gratior eſſe debet quo inexſpectatior obvenit. Hic conditiones offeruntur quibus æterna ſalus annexa eſt; conditiones non a nobis rurſus præſtandæ quod animum deſpondere faceret: ſed ab eo qui vita non excedet antequam vere dixerit, conſummatum eſt. Hic lucidiſſima*

cidiſſimo ſplendore micant ſtupendæ DEI *noſtri virtutes ſapientia, potentia, veritas, juſtitia, ſanctitas, bonitas* φιλανθρωπια *miſericordia et quis omnes fando enumeret?*" *De Œconomia*, 4to. 130.

I am very ſorry I have not room for the whole paſſage; but doubtleſs your ſelect library is not deſtitute of ſo excellent a book. I hope you received my laſt letter on the SATISFACTION OF CHRIST. I am waiting with a mixture of impatience and pleaſure for the fulfilment of your kind promiſe. Freely cenſure me if I deſerve it.

I am,
My moſt dear brother in CHRIST,
Your's more than I can expreſs,
Warwick, Dec. 13, 1752. JOHN RYLAND.

PART OF A LETTER TO MR. HERVEY.

Imputation of ADAM's *Sin to all his Children.*

ORIGINAL ſin, imputed preciſely, conſiſts in GOD's placing to the account of all Adam's children thoſe unjuſt and unlawful thoughts and actions which he was the author of in his firſt act of rebellion, when he ſtood as the public head of all mankind, and GOD's eſteeming and judging as unjuſt and evil, or guilty, according to the nature of that firſt grand act of moſt aggravated ſin, rebellion or diſobedience.

The conſequence and effects of this imputation of our firſt father's ſin to us.—We are born with an ugly, deformed, corrupted ſoul and body, and are naturally and neceſſarily, according to the order of GOD's eſſential juſtice, under wrath, or a ſentence of death, an obligation or bond to ſuffer puniſhment.

Imputation of all the original and actual ſins of the elect to CHRIST.—It is an act of GOD, of his ſovereign and unchangeable will, whereby, on the conſideration of the ſinful and unclean natures and actions of his people, he reckons and places to the account of

CHRIST

CHRIST, their HEAD and SURETY, all their perſonal guilt, or their true and proper ſins, and really accounting them as CHRIST's, on the footing of his own act as a ſovereign Judge. He binds CHRIST down as a guilty Perſon in the eye of the law, in all its utmoſt extent and force, without the leaſt mitigation in the proper room and ſtead of his elect, and no other perſons.

The conſequence of this placing of original and actual ſin to the account of CHRIST.—He was from his very birth under an obligation, a moral and unchangeable bond, to pay for all his people the full price of redemption: to offer a pure, ſpotleſs, reconciling ſacrifice: to endure the evil of ſuffering for their evil actions, or undergo the very ſame puniſhment which was due to them, to the end that he might make a full SATISFACTION, or rather ſolution; an eternal and complete ſolution of their debt; and thus, by paying what was in our obligation to pay, and by ſuffering what was in our obligation to ſuffer, we are upon the footing of GOD's ſtrict and inflexible juſtice, releaſed from paying or ſuffering—our obligation is for ever diſſolved.

Imputation of CHRIST's *Righteouſneſs to his People.*—It is an act of GOD, as a FATHER and a juſt JUDGE; an act within GOD, of his meer good will or free love, by which, on the conſideration of the obedience, the all-perfect and glorious * obedience and atoning death of CHRIST, conſidered as a price, or ſacrifice, or puniſhment. He makes an abſolute grant and gift of a true, real, perfect, juſtifying righ-

* CHRIST's obedience was perfect with reſpect to the inward ſprings of action, he having an exact rectitude in his moral powers: perfect with regard to the parts of the divine law in its vaſt ſpirituality, extent and obligation; perfect as to the various operations of his mind and body; perfect as to the whole period of his obedience.

teouſneſs

teouſneſs or rectitude in the court of GOD, even that righteouſneſs of CHRIST himſelf, unto all the elect, and juſtly accounting it as theirs, on his own gracious and judicial act. He releaſes, or frees, from all obligation to ſuffer, and juſtly grants them a right to all kinds of bleſſings, or all manner of good things, and a firm and indiſputable claim and title to eternal life.

The conſequence of this placing of CHRIST's *holy nature and actions, ſufferings and death to our account.*—All this being reckoned to our perſons, in GOD's eternal mind, we had before our converſion; yea, permit me to ſay before our being; before the world; a ſecret right in the eye of GOD, to pardon and life, or a ſecret right to all ſorts of bleſſings, conſidered in union with, or related to CHRIST: yea, even a right to the eternal poſſeſſion and enjoyment of the adorable GODHEAD, to the utmoſt of our immortal powers and capacities. After regeneration, this ſecret right is laid open to us, and becomes pleadable by us.

My dear brother, I had your laſt letter, for which I am ſtill more obliged—your friendſhip more endeared. My next letter ſhall conſider the miſtakes of Baxter, Williams, Biſhop Stillingfleet and Doctor ——, with reſpect to imputation. Aſſure yourſelf of the utmoſt exertion of my feeble powers to ſubſerve your plan. You have with this No. II. III. and IV. If the LORD JESUS permit, I will accept of your moſt friendly invitation. I wiſh you would expatiate freely on the ſeveral names of CHRIST, in the manner you have already purſued in the Contemplations, eſpecially where you run the parallel between CHRIST and the ſun, and the note on Rev. x. time ſhall be no longer. With Solomon's addreſs, will GOD in very deed dwell with men?—Improve my plan.

I am, dear Sir,

Inviolably your's,

Warwick, Dec. 3, 1753. JOHN RYLAND.

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